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## EDITORIAL

### The Deity of Jesus Christ

#### JESUS IS AN HISTORICAL FACT

**N**O endeavor of the human intellect is more vain than that which seeks to classify Jesus as simply one among the sons of men. There is no historical evidence that such a personality ever lived. The figure who is historically known is the transcendent Christ of the ages.

The evidence for this supernatural figure is abundant. Pliny the Younger, who wrote between the years 90 and 100 refers to Him. Tacitus, who wrote about the same time, dying about 110, also notices our Lord. Suetonius, a contemporary who wrote about 110, and Lucian, who wrote somewhat later, all notice the historical fact of Jesus. Josephus who lived and wrote about the time of the fall of Jerusalem has a very interesting reference to our Lord, the authenticity of which is widely denied, but, it would seem, without good reason.

These are all non-Christian witnesses. Turning from these to the earlier records produced and preserved within the Christian Church, we find powerful contemporaneous evidence of Jesus. Luke the physician, the author of our third Gospel and the book of Acts, was a responsible historian, and a contemporary of Jesus. He has given us a careful study of our Lord's life. Paul, who first vigorously opposed the Gospel, and afterward invested his full strength in its promulgation, was in immediate contact with the facts of the life of Jesus. His historical references to our Lord are of first evidential significance. His epistles are all incontrovertible witnesses to the main facts of Jesus' life. Just beyond the apostolic generation, there is Clement of Rome, Ignatius, Polycarp, Christians of the second generation. In the third generation there

is Aristides, Justyn Martyr, Irenaeus, and a document known as the Miletus, date 170. From here on the literature is abundant. We have thus a most convincing and reliable contact with the historical figure Jesus Christ. His influence admittedly dominates the centuries.

He was not a mere man. Every record of Him, whether pagan or Christian, presents Him as unique, transcendent. He was unique in the finality of His ethical teaching. He was unique in the sinless glory of His life. He was unique in His mastery of nature. He was unique in the power of His self-consciousness. He is unique in His still increasing impact upon the life of the world.

The effort of present day thought to bring Him within the dimensions of common human life, denying His supernaturals, is utterly futile. It is seriously superficial. When we have made Jesus Joseph's son, denied His mighty works, and sealed His tomb; we have in fact done nothing at all: for He still towers unique, supernatural, transcendent both in His truth, His ethical life and His influence. The Chinese can bind the feet of their infants and the African aborigines can bind the heads of their babies, but no intellect can confine within the bounds of its little naturalism, the historical Jesus. He bursts all human bounds. He is transcendent, and He is a fact. More than we need Augustus Caesar to explain the rise of the Roman Empire, we need Jesus Christ to explain the rise of the Christian Church and the steady transformation and ennobling of the Christian centuries.

In making an approach to this stupendous figure we need first of all to grasp the reality of our own moral and spiritual personalities. Reason alone is inadequate for truth,



says Kent. We cannot find God by reason alone. Reason alone can never move with certainty beyond the positivistic. It is inevitably agnostic. Reason alone as a means of arriving at truth is as inadequate as if a man should attempt to walk with one leg. We were not made to walk with one leg, but with two; and the mechanistic thinker who limits his powers to mere reason makes no more progress in his thinking than the proverbial one-legged lame duck. He does not think, he simply flops around, first up, then down. We can afford quickly to dismiss his absurdities. Personality is fundamental; and it is as moral personalities that we must approach the Jesus of history.

Starting with this presupposition, this fact of ourselves, Jesus Christ the incarnate Son of God becomes not only a possibility but a probability. In Genesis 1:26 it is recorded that God said, "Let us make man in our own image;" and the truth of man in the image of God is not only a revelation of Scripture, it is also an immediate certainty of man's own experience. We are consciously free, creative, and being so, we are in the image of God, the great Creator. Our point of view is that of reasoned order. Our minds tend to the orderly. We seek for order everywhere, and the order which we find within our minds is like the order which we find without us in the universe: consequently we discover in experience that our ordered reason is in the image of the eternal reason of the Infinite.

Once more, we are conscious of ourselves as being under the obligation of duty, and we are equally conscious that the principles of right and wrong which apply to us, apply to God. Abraham cries out, in the ecstasy of moral certainty, "Shall not the judge of all the earth do right?" He applies the foot-rule of his own moral consciousness to the character of the Infinite, and is certain of the consequence. In moral consciousness, too, then we are in the image of God. In three respects, then, that of our creative freedom, of our ordered reason, and of our sense of moral obligation, experience shows that we are in the image of Him who created us.

Perhaps this is anthropomorphic, but one is not sure just what modern criticism means by its charge of anthropomorphism. Nor do I think criticism itself is very clear. The idea is most indefinite. Riding on a train in the northwest a year ago, I met a student from one of the Modernist theological

seminaries. I was speaking thus of the circumstance that man is in the image of God, and he replied, "Oh, you are anthropomorphic." I responded, saying I was glad he had proposed the criticism, since I had always wanted to know what the word anthropomorphic meant. He began to give its etymology, but I assumed him that I knew its etymology, that what I wanted to know was the current philosophical force of the word. "What," I said, "do you mean by your own criticism that my conception of God is anthropomorphic?" He replied: "I do not know just what I mean." I chided him, saying: "You made use of the word. Certainly you have some sense of your own meaning. Just what did you mean? Did you mean to suggest that I think of God in physical terms, for, if you did, you were mistaken." "No," he said, "I did not mean that." "Did you mean to deny the personality of deity?" I inquired. And again he denied and then added: "I am not sure what I meant."

I am still uncertain what criticism means by its charge of anthropomorphism; but if it means to deny the personality of deity, then I repudiate Criticism and gladly affirm myself to have an anthropomorphic idea of God. The faith of the Word of God and of the Christian Church is that personality which is disclosed in human experience has its eternal archetype and ground in the three-fold personality of the Triune God. If this is an anthropomorphism, it is nevertheless the glory of Christian truth and it is an intuitive point of view among men.

Starting, then, with this conception of man's personality, and that man, as personality is in the image of his Maker, the Incarnation becomes as we have before pointed out, not only a philosophical possibility but a moral probability.

Jesus, then, is a fact and the greatest fact in the centuries; and since the idea of a divine incarnation becomes probable when it is viewed against the background of man's own moral personality, we ought to be able to approach the sublimity of the New Testament fact of Jesus with eager confidence rather than with skeptical reserve.

The fact of Christ as we shall undertake to examine it, can be presented, under the five headings already mentioned, namely: Jesus the Teacher; Jesus, the Sinless Life; Jesus, in His Unique Self-consciousness; Jesus, the Master of Physical Nature; Jesus the Lord of the Centuries.



## JESUS THE TEACHER

THE world unites in acclaiming Jesus the supreme Teacher. When we compare His truth with the ideas that were current in the paganism of His day, Jesus is distinctly new. Whether we are dealing with the Epicurean or with the Stoic or even with the great Plato, who is the flower of pagan thought, we do not find anywhere an equivalent of the teaching of Jesus. All paganism was egoistic. It magnified pride. It looked upon forgiveness with something of contempt, believing that the noble man should resent and avenge himself upon those who wronged him. In some instances, when those who wronged him stood low in the social scale, vengeance was held to be beneath his dignity. Then the pagan nobleman would face those who had wronged him with proud contempt. That the thinking of Jesus stands in complete contrast to this does not need to be pointed out. Jesus' thinking was not a product of human reason and the contrast between His position and that of the pagan world about Him makes this immediately evident.

If instead of paganism, however, we measure Jesus against the ethical thought of the Old Testament we are instantly impressed both with the manifest similarity and with the fact that thought goes much further. Jesus is the flower, the fruit of Old Testament truth. The Old Testament says, "Love thy neighbor as thyself;" but Jesus says more. He fills up this truth with such an overflowing richness of meaning that He sees even justice requiring injured men to turn their other cheeks to those who have wronged them. Human relationships were so sacred for Jesus' thinking that they could not be violated. Even to call a brother man a fool is for Him a serious violation of social unity. The man who does it is in danger of eternal fire.

There is, again, the same deepening when you study Jesus' teaching in religion that we have seen in His ethical ideas. The Old Testament presents God's fatherly Providence under the beautiful figure of the Shepherd. It cries, "The Lord is my Shepherd, I shall not want." It makes, all life safe in the keeping of an infinitely tender love; but Jesus moves on beyond the glory of the Shepherd Psalm to see that the fullness of life is the obedience of sonship. "My meat is to do the will of my Father and to finish His work." Here is a unity and love far beyond anything expressed in the

Shepherd Psalm.

Nor can there be any doubt that these teachings of Jesus are true. They have the mark of everlasting truth upon them. The theories of science may change; but the ethical and religious intentions of Jesus are true by the light of our own. Jesus is final. If we modify them or depart from them we imperil all that is best in life. There is no progress beyond the Man of Galilee.

## THE SINLESSNESS OF JESUS

THE second aspect from which we survey the unique history of Jesus is that of His sinlessness. In His ethical comprehension, Jesus was profoundly inward. His moral ideals were not conceived in terms of conduct, but in terms of motive, of heart bearing. "He that looks upon a woman to lust after her in his heart is guilty of adultery," said Jesus. Nevertheless, this most inward of the world's ethical teachers never gave expression to any sense of His own failure. One can find sin and weakness in John and Paul. One can find it in Isaiah, in David, in Moses and even in Abraham, but no record of sin stands against Jesus, nor any sense of sin in His consciousness.

He had a profound understanding of human sin. He faced it searchingly. A palsied man was let down into His presence and He looked beyond the palsy to the sin which afflicted him saying, "Thy sins are forgiven thee." He felt He had authority to forgive sins. He saw Himself as the final Judge of all the earth. He stood Himself thus beside God, and according to the Johannine record on His last earthly night He expressly said that to have seen Him was to have seen God. Certainly there is no place for the sin consciousness in a life that could give expression to such ideas.

Nor will it do simply to say that these records are heightened by His followers and do not present to us the true portrait of Jesus: for the fact that those men who had lived with Him intimately had no sense of sin in Him, and that they could worship Him as God, is quite as striking a circumstance as a verbally expressed claim of deity. The sinlessness of Jesus is presupposed in every apostolic record preserved in the New Testament from Peter's first Christian sermon, on the day of Pentecost in the year thirty, until the curtain is rung down on the apostolic age with the writing of the epilogue to John's Gospel, in the last decade of the first century. Earnest men, men who were risking life for His sake thought about



Him and worshipped Him for seventy years, and their worship was never beclouded by one recollection of sin in Him. At the end of the apostolic age as at its beginning, Jesus was still the perfect man, the sinless life, the very image of Deity.

#### JESUS' UNIQUE SELF-CONSCIOUSNESS

**T**HIS uniqueness of our Lord's sinless life is a good introduction for our third truth; that of His self-consciousness. Jesus had a unique and, from the human point of view, a totally inconceivable self-consciousness. In making this study, we turn not to books but to the Book, and examine Jesus' own total teaching to discover, first, the proportion of His emphasis upon Himself, and second, precisely what it was He thought about Himself.

That we might get His total teaching before us we first made a list of its separate items, and then divided them into classifications. In the complete synoptic record of Jesus' teachings which includes all His sayings in the Gospel of St. Matthew plus the independent sections of teaching in St. Luke, we found two hundred and fifty-nine separate items. Of these one hundred and thirty, just more than half, included a specific teaching concerning His own person.

This high percentage of emphasis upon Himself is instantly arresting. It is startling. Not only did Jesus talk about Himself far more than do average religious teachers, but He talked about Himself far more than do even the most egocentric of men. It so happened that at the time I was making this study in our Lord's self-consciousness, I was reading also an autobiographical sketch of Napoleon Bonaparte, compiled from his private correspondence and state documents. Napoleon Bonaparte was admittedly an exceedingly egotistical man. He lived his life with a constant view to fame. He dreamed about what the centuries would say of him. Notwithstanding, however, it is true that Napoleon Bonaparte in his private letters and state documents manifested a very much less emphasis upon himself than did Jesus of Nazareth in His public discourses.

If this fact about our Lord had been the first thing that we knew of Him, it would have given us a conception of Him almost the reverse of that which is historically true. People who talk about themselves are egotistical, insensitive, selfish, tiresome; but the detailed history of the Man of Nazareth shows Him to have been the extreme oppo-

site of all of these things. He saw Himself occupying the supreme place in human history. He saw Himself as standing in intimate and isolate relation with God. Nevertheless He was humble hearted. His friends included publicans and sinners. He sat down in the circle of His followers with His arms around a little child and talked about humility. He took a towel and girded Himself and washed their soiled feet. The problem of His psychology is from the standpoint of naturalistic speculations entirely impossible. In order to get a figure big enough to have experienced His self-consciousness, we would have to get one in which selfishness was developed almost to the point of mania; but in Jesus, despite the power and fulness of His self-consciousness, we have a figure both humble, gentle, and self-effacing. We cannot conceive Him.

But let us turn to the detail of our Lord's self-consciousness. He describes Himself as the Son of Man thirty-eight times in His discourses and sayings as preserved in the Synoptic text. He speaks of God as "My Father" in an exclusive sense twenty-seven times. He claims unique and exclusive relationship with God nine times. He prophesies His death as being divinely ordered and in redemptive relations twenty times. He foreannounces His resurrection from the dead six times. He announces His ascension and return twenty-one times. He promises to be spiritually present with His followers while physically absent from them six times. He claims that He is the supreme motive for conduct seventeen times. He claims for Himself all authority in the sphere of moral and religious truth eighteen times. He asserts that He will be the final Judge of all men ten times. He claims absolute authority over the forces of nature five times. He rejoices as men believe upon Him and expresses grief in their unbelief eight times. He accepts the title "Son of God" five times, and claims to be the Master of men five times.

Take one or two details from this list of teachings. Speaking of His mission, He said, "Think not I am come to destroy the law and the prophets. I came not to destroy but to fulfill." That is, He came to make full the revelation of the divine thought and purpose. Again, He said, "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him" (Luke 10:22). When John sent messengers to in-



quire whether He were the Christ, He said, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, . . . the dead are raised up, and the poor have the gospel preached to them" (Matthew 11:4). He warns the men of His day of their high privilege of having listened to His discourse, and threatens them with judgment, darker than that which befell Sodom and Gomorrah for their failure to appreciate their privileges. He calls Himself "greater than Jonah" and "greater than Solomon." He pictures before their minds the final judgment scene when all personalities shall come to stand before the infinite God; and He promises "If you confess in me, in the midst of this world, I will confess in you in the presence of the glory of my Father and of the holy angels" (It is interesting to note that all the claims quoted are included in Harnack's "q").

Such is the self-consciousness of Jesus as presented to us in the Synoptic Gospels, and the Fourth Gospel adds scarcely anything to the power of its content. In the latter there is a total of one hundred and seventy-nine separate items of teaching. Of these one hundred and sixty-three express a clear self-consciousness; that is, according to John's Gospel, there are only sixteen instances when Jesus was teaching when He was not also teaching about Himself. We are evidently dealing with the same figure in John as in the Synoptic record. The fact is, out of the one hundred and sixty-three expressions of His self-consciousness in the Fourth Gospel only two require a different classification from those developed by our study of the Synoptic record. In John's Gospel Jesus twice claims that He shares with God the Father the creative authority which made the universe. One does not find this claim in the Synoptics, but one finds repeated displays of creative power. For example, Jesus twice multiplied loaves and fishes. He also spoke to the winds, silencing the storm and the rage of the rolling sea.

There is no difference then between the portrayal of the self-consciousness of Jesus in the Synoptics and in the Fourth Gospel. In the Synoptics the deity of Christ is repeatedly displayed. He is everywhere Master of nature. He is the destined Judge of all the world. John's Gospel could not present Jesus any whit larger than the Synoptics present Him. He is fully God in Mat-

thew, Mark, and Luke. John differs from these accounts only in the circumstance that it chiefly describes Jesus' contact with the rulers rather than with the people, and in the further circumstance that it was written by a more meditative and more spiritually sensitive author. In the Synoptics we have the record of Jesus as the average mind would get His life and teaching. In John's Gospel we have the record of Jesus as the unusual and superior mind would be able to grasp and portray them. In both, however, Jesus is fully God the eternal Son. If in the Fourth Gospel He says, "The Father worketh hitherto and I work;" "The Father showeth the Son all things that Himself doeth;" "He that hath seen me hath seen the Father," in the Synoptics He equally says, "No man knoweth the Son save the Father;" "the Son of man is Lord also of the Sabbath;" "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Beyond all question the portrait is one, and it is everywhere the portrait of God the Son become incarnate for man's salvation.

#### JESUS' MASTERY OVER NATURE

THE fourth item in the New Testament record of Jesus is His unique mastery over the forces of nature. There is more of the miracle to be found in the brief period of history from the birth of Jesus to the death of St. Paul than can be found in the rest of the Scriptures put together. This preponderance of supernaturals so late in the Biblical record is a unique historical feature. Critics tell us that the supernatural always appears with greater volume the farther back one gets away from the historical; and that the more recent the date, the less of miracle.

In the Bible, however, the amount of miracles is exactly the opposite to that which one would expect from the study of other national literatures. Thus, there is very little of the supernatural in the book of Genesis. We find a considerable accumulation of miracle in connection with the Exodus of Israel out of Egypt. There is a second concentration connected with the great reformation under Elijah, in the ninth century B.C.; but it is in the time of our Lord that we get the largest concentration. There is more of the miracle connected with the



revelation of Jesus than in the rest of the Bible put together.

There are no less than 171 supernatural circumstances connected with the life and work of Jesus. Some of these are large groups of miracles as, for example, the Sabbath night in Capernaum when the Synop- tists tell us that all the sick of the city were at the door of Peter's house, and that Jesus went up and down the narrow streets laying His hands upon each one of them, and heal- ing them. One can form no estimate of the multitudinous cures and supernatural mani- festation that must have characterized the public ministry of Jesus. Both His friends and enemies admitted His deeds of power, and to undertake their elimination from the Biblical text would be to destroy that text.

The climax of the New Testament record of supernaturals is of course our Lord's resurrection from the dead. Here the evi- dence is so strong that it amounts almost to an historical demonstration. Only blind- ing prejudice could possibly shut any mind against the powerful evidence here accumu- lated. Frank Morrison, the author of *Who Moved the Stone*, had been opposed to the Church's Easter fact. He thought his sci- ence made miracles impossible; but when he came to study the evidence he found it so convincing that it broke through his prejudices and won him to faith.

Unbelief has nothing effective to offer contrary to the New Testament record of supernaturals. Its naturalism represents neither science, scholarship nor searching philosophical examination. It is simply a prejudice, and a withering heart-crushing prejudice at that. Man's aspiring race needs the supernatural, and in Jesus the super- natural is historically accredited by a sure witness that cannot be discredited by a mere passing and superficial current in philosophy.

#### JESUS THE LORD OF THE CENTURIES

**F**INALLY, Jesus stands undeniably the Lord of the centuries. He is the stone taken out of the mountain without hands that grows until it fills the earth. Jesus di- vides the ages. All time before He came was widely different both in its point of view and passion from all time since He came. Before He came the empires of earth were fittingly symbolized by beasts. Since He came brute power has been progressively curtailed, and love, righteousness, spiritual idealism have come increasingly to the fore. It would be impossible in a few moments

to put into words a description of the dif- ferences Jesus has wrought into the organi- zation of human society. He found the masses degraded, oppressed. He found tyranny everywhere, in the state, in industry, in the home. He found parents throwing their helpless babes into the streets or upon the surface of the rivers. He found more than half the population of the civilized world in slavery, not men, mere chattle. He found life a twilight that swiftly ended in the dark.

Such was the state of human life under the Roman Empire; nor was it primarily Jesus' teaching that changed it. It was Him- self. The apostolic group had lived beside Him, had loved Him, had felt the tragedy of His cross, had experienced the certainty and glory of His resurrection triumph. The Gospel He gave them centered in these ex- periences. He Himself taught it them. Jesus. His Cross, His Resurrection—this was their message. They witnessed Him by word. They witnessed Him by death-defy- ing martyrdoms. They witnessed Him in the exaltation of their mortal triumph. At first Rome mocked; then it wondered; then it believed; it lived; its world was made new. Its womanhood rose out of degrada- tion. Its childhood was rescued from death. Its slaveries were abolished. Its bloody shows ceased. Its ideals were transformed. Its despair was lighted up with the glory of the risen Christ's transfiguring hope. No more it cried, "farewell forever" and re- signed itself to the dark, but instead it raised the Christian shout, "Now is Christ risen from the dead and become the first-fruits of them that sleep." This is the impact of Jesus down the centuries, and He is still advancing. In the nineteenth century He achieved world democracy where there had been only tyranny. In the twentieth He will yet achieve world peace and general co- operation if His Church fail not.

And now we face the master question: Who is this giant figure who dominates the years and still challenges us today? Is He a teacher? The world has had many teach- ers. Hillel and Gamaliel taught magnificently in the Jerusalem of Jesus' day. They were celebrated, but today they are largely unknown while Jesus, His truth, His life, His cross, His resurrection, are known on every continent of earth, and in almost every hamlet of the wilderness and the mountain.

Who is He? Is He a prophet? Isaiah was a prophet. Jeremiah was a prophet,



John the Baptist was a prophet who lived in Jesus' own day. All of these men spoke with supernatural wisdom being inspired of God, and yet Isaiah and Jeremiah and John the Baptist have gone and have left little influence behind them. Few even of those who are adherents of the Christian religion are familiar either with their lives or their teachings; but Jesus has filled the world with libraries of truth about Him, and every generation renews the discussion of Him.

Who is He? Is He a genius? Socrates was a genius, a man unique; and he died for his truth, as Jesus might be thought to have died; but Socrates has left little impress on the world. His name and deeds interest only a few and his martyrdom has no power in it. Mere genius and martyrdom will not classify the Man of Nazareth. Who was He?

Who is He? There is no answer but His own self-consciousness. He is the Son of

Man, He is God the Son. He is One who shared with the Father that creative purposing which projected and maintains the worlds. He is the Second Person of the Eternal Trinity become incarnate. He is our Saviour, our Redeemer. He is that "weakness in strength which we cry for." He shows us the Infinite, in the only way we can see Him, clothed with the finite. He became a member of our race that He might save our race. He died redemptively for us upon His cross. He leads our way out into the glory of God. He sits at the right hand of the Eternal Majesty, the Lord of the ages, the final Judge; and before His august throne all nations, tribes and peoples will at last be gathered. This is who He said He was. This is who He is.

O come! let us adore Him! and adoring wait until He breathes upon us; and then go forth to fulfill His passion in our generation.—H. P. S.

## Jesus Christ in the Life of To-Day

TIME makes no change in the commanding power of Jesus. In the days of His flesh, Jesus uttered the call, "Hither, after Me." The same, mysterious power to secure consent and surrender is His today and thousands follow Him trustingly, lovingly. He utters the Word to the incarnate forces of evil in the home, in society, in politics and in industry, that He used when He restored the demoniac of Gadara, "Be muzzled, come forth."

Forces of evil must obey Him and do. Men are clothed and restored to normalcy when, and only when, they yield to the claims of Jesus Christ and He becomes the Lord of life. He still cries: "Repent and believe in the Gospel." Sin is still sin and Christ is still the one and only Saviour. Disclaimers and denials only mark men as weak, superficial and silly. The air is full of dust, but the winds of God will clear it away.

Just as He commanded the unclean spirit in the case of the demoniac in the synagogue to be silent and utterly refused to accept his patronage when he said, "Thou art the Holy One of God," so, today, Jesus Christ will have none of the applause of camouflaged unbelief which plumes itself on ability to pass judgment on the acts of Jesus, with critical denial of His claims regarding Himself. Jesus today, as always, demands hom-

age, worship, trust, acceptance, or His gracious energy finds no opportunity for expression in forgiveness and vitalizing power. The Gospels are to be taken boldly or not at all. They are consistent with all the conditions of human need and with all we know of God, and when heartily accepted, become a saviour of life unto life. The rejection of part annuls the whole. There is either complete Redemption, or none. Christ is *everything*, or He is *nothing* to humanity. But He is everything.

### THE JESUS CHRIST KNOWN TO HISTORY

FOR nineteen hundred years, Jesus Christ has occupied the center of the stage in the drama of human progress. Concerning this fact, there is no dispute by anybody, anywhere. He has been the storm center in religious controversy. His coming into the world had been predicted with a definiteness and detail, and the trustworthiness and credibility of O. T. prophecy finds complete vindication in the fulfillment of prophecy.

From the protevangelium of Genesis to the last word of Malachi, one outstanding fact, everywhere, greets the reader. It is the Portrait of One who was to be the fulfillment of Israel's hopes and the embodiment of her ideals. The sum total of history, poetry and prophecy was to be found incarnate in the Messiah. Not only so, but every sacred sym-



bol relating man to God was to find in the coming Divine Personality its interpretation and fullest meaning.

What could be more impressive than the way in which God's Revelation staked everything on the predictive element found in the Prophets? The Christ to come was to be born of a virgin. He was to be of the lineage of David. He was the "Branch;" the "Bright and Morning Star." He was to be born in Bethlehem. He was to be called a Nazarene. He was to meet a violent death and to be entombed. He was to rise from the dead. He was to establish a Kingdom. The most extraordinary events and circumstances brought about the fulfillment of these prophecies. World powers and religious enemies contributed to the accomplishment of the designs of the Infinite God.

Scarcely had the echo of the Angel Song that ushered in the Advent died away when He became the object of venomous hate. "Herod sought the life of the Young Child, to destroy it." So, even in infancy, Jesus was the storm-center and around His young life the murderous purposes of persecutors gathered. And not for one moment, from that hour to the present, has the storm ceased. The story of His matchless purity, wisdom and power is told in the Gospels with such transparent sincerity and such simplicity that only wilful blindness can leave the meaning obscure or uncertain. The unity of the Gospels is so evident that any sort of eclecticism in dealing with the Sacred Narrative is irrational and absolutely eliminates the value of the whole. The mutilation of the well-authenticated Record leaves one hopelessly and helplessly enthralled in the resistless logic which declares the *whole Gospel sacrificed*. When you reject any part of the Narrative, you have an equal right to throw out whatsoever does not please you.

#### THE NATIVITY STORY

IF the Nativity story of Luke can be questioned, then certitude is not to be found anywhere. Knowing this, nothing remains for men whose pre-conceived notions will not permit them to accept the fact of the Virgin Birth and the Deity of Christ, but to repudiate the authority of the Word of God and seek substitutes for such authority elsewhere. If anything in the nature of a Revelation from God is sure, we will find certainty in the entire Gospel narrative portraying the Annunciation, the Birth, the Life, the Death

and the Resurrection of Jesus Christ. You can no more shake this truth from the realm of reality than you can overturn the Throne of God. One is no more certain than the other. He is blind indeed who fails to see that the whole testimony of the Gospel finds complete corroboration in the last nineteen hundred years of history.

What explanation can any one offer to the achievements of the Man of Nazareth? Single-handed and alone, He challenged the ecclesiastical powers of His own time and routed them at every point, save that of brute force. He rebuked entrenched vice and aroused bitterest hostility. He dared denounce Pharisaism and seemingly met defeat at the hands of the Sanhedrin. He mercilessly exposed the sophistries of current philosophies of His time and received the scorn and contempt of the professedly learned. Just as today, His followers were told that "All scholars" repudiated His right to command. Unweaponed and alone, He set out to overthrow accepted Philosophies and false religious theories. He undertook no less a task than to turn the currents of history into new channels while He unseated kings and emperors, established new national alignments on the basis of justice, and ushered in a new day of independence and personal liberty. Every one of these things had been brought into view while the Cross was throwing its shadow across His path. The most positive prediction of victory was made on the very eve of His seeming defeat, when death was stalking near. Well, what did He do in the way of fulfilling those predictions?

#### PREDICTION VALIDATED

HE met Imperialism and in less than three centuries He had mastered it. He met the ridicule of the schools and proved superior to them all. He raised up followers who lived so far above the people of their day that bitterest enemies were compelled to acknowledge a mysterious power and influence, with which they could not successfully cope. Ten times He met World Power in its mightiest manifestation, bent on exterminating the very memory of His Name. After each bloody ordeal, Jesus Christ has arisen, a more colossal Figure on the world's horizon of thought and feeling than before. The one power He employed in all these victories was *Love*. As the centuries passed, no feature or phase of human life failed to be influenced by His imposing Personality.



The vision of Ezekiel, in which the trickling stream issuing from beneath the altar of the temple and expanding until it became "a mighty river that could be crossed,—waters to swim in," faintly illustrates the expansive power of the Church of God under the leadership of Jesus Christ. Childhood; womanhood; human slavery; the sanctity of life; the glory of service; the restorational nature of love; and every form of philanthropy and humanness—all, all tell the story of a *Living Christ*, definitely and diligently engaged in applying the Redemption, won for the world on Calvary.

Who but Jesus Christ has been the Inspirer of the world's harmonies and melodies? The influence of music on character is immeasurably great. What is the theme of Anthem and Oratorio that thrills the multitudes? The story of Creation and Redemption; the story of Triumphant Faith and Undying Hope. These constitute the music that most helps to dissolve away discord and to create harmony among men. The same is true of poetry. The poetry of surpassing beauty, that tones up the imagination, stimulates thought, awakens a hungering and thirsting after righteousness, has been the product of minds saturated with the story of Jesus and borne aloft in holy contemplation of saving and sanctifying truth. Who have been the outstanding leaders in Statecraft but the men who have had visions of the Kingdom of Heaven, with Jesus Christ as the World's Teacher and Ruler? Statesmanship of the highest order, seeking to establish amicable relations among men, is no accident. It is manifested only where Jesus Christ is accepted as the true Arbiter of all mooted questions and the only safe Guide for nations, as well as for individuals. Who have been the founders of great colleges and institutions of learning? Who have sought to secure for the masses of the people the liberating forces of education? To ask these questions is to answer them. Not a single, notable college of America or England has not had its sacrificial initiative with men to whom Jesus Christ had become Lord and Saviour and who desired to increase the facilities whereby the wondrous truth of the Saviour of the world might be made known.

#### JESUS AND MENTAL CULTURE

NO class of men on earth have ever taken so intense an interest in higher education as devout Evangelicals. The followers of

Jesus Christ have been pioneers in the education of the masses and equally prominent in taking the initiative in advanced, intellectual training. The fact that these institutions have many of them fallen into the hands of apostates, who no longer see in Jesus Christ the hope of humanity, does not in any way remove the fact that in the day when sacrifice was needed to originate and build our colleges and universities, the work was done by consecrated believers in Jesus.

Could you conceive of anything more barren than a public library from which all books relating to Christ had been removed? The whole realm of literature is simply permeated with the expressed thoughts of men who acknowledge their indebtedness to our Lord and Saviour. What history would be worth reading that did not reveal the fact that the mightiest motives and the most far-reaching movements in human history have been hidden away in the life and teaching of Jesus?

Turn to industry and you find that work has been given a new valuation by Christianity. Insistently, Christ's view of the nobility and dignity of labor has been urged upon the thought of the world. Jesus, by His example and teaching, made clear what a despicable thing is parasitism; that indolence is sin; that honorable toil is akin to worship itself. This view of labor has wonderfully affected human progress and it is a view that nowhere obtains save where the ideals of Jesus Christ have been pushed to the forefront.

The idea of trusteeship is forcibly impressed in the teachings of Jesus. His demand that all should be surrendered, or held for sacred uses, accounts for the larger philanthropies of our day.

#### THE WORLD TODAY

WHAT of the world today? Humanity suffers from the same ailments and requires the same remedies as in former years. While it is true that wonderful progress has been made under the leadership of the Christian Church, it is nevertheless true that there are more people in the world today without Christ than at any period in the history of human beings. The larger population of the world accounts for this. Men multiply more rapidly than they are converted. Human nature remains much the same. The unregenerate man suffers from exactly the same sin-sickness that has always character-



ized the race. Today the mad thirst for pleasure consumes men and millions. Desire obliterates duty and passion destroys power. Purse-pull is not less strong than formerly. All that a man hath will he risk for more purse-power. Christianity is no enemy to true and lasting pleasure. What Christianity frowns upon is the pleasure of sin that cloyes and lays waste. Jesus never at any time denounced wealth, as such. He did, and does, denounce such an absorption of body, mind and soul in gaining wealth that the interests of the soul are neglected.

#### AUTHORITY

NO characteristic of present day living is more clearly manifest than is the denial and defiance of *authority*. Right here we have the whole secret of the present crime wave. This defiance of authority began with the Church leaders and teachers, who set aside the authority of God's Book. The crux of the whole present day apostasy is thus laid bare. The extent of apostasy at this point is simply appalling. In Ecclesiastical circles, where we would expect better things, the Bible is referred to almost sneeringly, when the question of authority is raised.

With the denial of the authority of the Book goes invariably the denial of the day of judgment. Remove all thought and fear of a day of judgment and you have unleashed the hounds of evil desire from a million kennels and a riot of self-indulgence follows as surely as night follows day. The natural and logical product of this abandonment of the authority of Jesus Christ, as revealed in the Gospels, is to be seen in the Komintern of Russia. There, the slogan, "No King, No God" has brought forth its foul and destructive progeny. Organized unbelief in the authority of God's Word produces Bolshevism, with its hatred of everything God has called holy, and with its determination to crush civilization and bring a blasting curse of Communism upon the world. Socialism when it is finished brings forth Communism. When it is finished, Communism brings forth every form of iniquity and death to all that goes under the name of progress.

What we see today is rampant, ruthless, criminality on every hand, and such a contempt for all law that we stand appalled while government is flouted and the Church execrated.

#### THE NEED OF VISION, PREVISION, AND SUPERVISION

A NEW Vision of the Christ of the Gospels is the crying need of the hour. Such a vision does not come through science, philosophy or Modernistic theology. It comes alone from contact with the Exalted Christ. Blood transfusion is a method of revitalizing anaemic bodies. This is accomplished when one in full vigor is willing to open his veins in behalf of one in whom the forces of death have become predominant. Jesus Christ opened His veins for the sins of the world. Today, there is no soul, weak, weary and spiritually emaciated, that may not be spiritually invigorated, empowered, purified and regenerated by such contact with Him, that His Divine Power may be conveyed to the yearning enquirer for truth. There must be a true prevision, a real understanding of the *hurt* of the world and how it can be healed. As really as blind Bartimeus needed the miraculous touch of Jesus to enable him to see, so the natural eye needs the Power that opens blind eyes applied to multitudes today who think they have sight, but have it not.

Much of the trouble of the present hour comes from the exercise of a supervision with no vision. Many men regard themselves as fully competent to speak upon the things of the Spirit, when they have no more qualification for it than an infant child has to speak about the comparative philosophies of the world.

An illustration of this has been recently given us in the pronouncements of men regarding the future life. Prof. Charles Henry enters the Sorbonne of Paris and makes a definite pronouncement that man never dies, in other words, that the soul is immortal. Prof. Henry is a great mathematician. But the kind of proof he presents for immortality, satisfies no one who has longings for a real knowledge of the survival of personality after death and also of possible felicitous conditions under which such life is carried on.

At about the same time Prof. Henry was making his declaration, another man widely known as a wizard in the manipulation of plant life, Mr. Luther Burbank, came out with a positive declaration that immortality is a myth. Mr. Burbank did nothing which would lead any one to have the slightest faith in any pronouncement of his respecting matters of the spirit. He was a horticulturist and



allowed himself to be absolutely engrossed with *materialities*. Neither by education nor experience, had he the slightest qualification to speak on the subject of destiny. As well might a blind man offer to be a guide in an unknown forest as for Mr. Burbank to offer his services as an instructor in the soul's relations to God. Whenever a man pronounces himself an infidel, he has thereby disqualified himself absolutely as a judge of revealed truth, or as a guide to spiritual life.

Unfortunately, this sort of leadership is not confined to mathematicians and horticulturists. Theological seminaries and churches are suffering *serious blight* from the destructive influences of supervisors *whose eyes have never been opened* and who unhesitatingly confess that they have no faith in regeneration as a transforming force.

THE NEED OF AUTHORITATIVE STANDARDS  
VALUES are comparative. The Government takes every pains to secure a reliable and an unchangeable standard by which it may compare weights and measures, to determine their reliability and truthfulness. The great words—duty, responsibility, righteousness, justice, destiny—all these have val-

ue only as we have some final court of appeal, by which we are able to determine in any given case what is true and what is false. Jesus Christ is positively the final court of appeal on all mooted questions of the soul. To His life and teaching we may safely refer everything pertaining to ethics and to spiritual reality. When Jesus has spoken, no contrary or antagonistic utterance should have the slightest influence. To know the thought of Jesus Christ, we have only to study the New Testament Scriptures, with diligence, seriousness and obedient spirit.

One of our great statesmen, in a critical moment of the nation's history, said: "Let us raise a standard to which the wise and honest may repair." Precisely. That standard today is to be found in Jesus Christ and nowhere else. No one need be left in doubt with respect to essential truth, who is willing trustfully, prayerfully and lovingly to follow the teachings of Jesus. A very babel of confusion results when you transfer your standard of authority from Jesus Christ to individual experience. This standard is an immutable one. "Jesus Christ, the same yesterday, today and forever."—A. Z. C.

## A Problem in Psychology

IN Blank College, Professor H. C. H. teaches in the department of psychology. He has an A.B. from Cornell and an M.A., and Ph.D. from Columbia, lecturing last May (May 19, 1931) on the psychology of the adolescent. He said in part:

"The adolescent has four problems, those of puberty, self-support, mating and marriage, and finally an adjustment. This final problem is one of mental perplexity, of pondering over the meaning of birth and death and life. Not before adolescence is an individual able to grasp the meaning of life. He merely accepts it. He does not seriously think. He has no ability nor capacity to recognize the problem in life. He cannot think in abstractions. But now he wonders what life is.

There are three ways in which the adolescent answers this question and solves his problem. The first is animism in which man is the center of all life. Thus he gives to all parts of the universe, the clouds, rain, flowers, thoughts, feelings, actions similar to his own.

Second, he glorifies the elements in the

objective universe. He makes man unimportant. For instance, worshipers of the sun gave to it the attributes of personality. They feel dependent upon it. They attempted to gain its favor. Similarly the Greek religion was anthropomorphic. Its gods were manlike. The forces of nature were deified. They were seen as controlling mankind.

The third solution does not give man like qualities of the universe; but considers him as part of the whole. Men are small elements in the total of eternal being. This is Pantheism which conceives God as the sum-total of the universe.

Under the animistic solution we have our great religious leaders who decided that they were all important. They deified themselves. They solved the problem by making themselves the superior beings, the explanation of life. For instance, the man who cried, "I am the way, the truth, and the life." Christ worried about these adolescent problems and decided that he was the center of life, that life could be explained only through Him.

If we make ourselves sufficiently import-



ant we too can solve all problems, but competition is too strong today. The individual can't do it. There are too many established religious leaders before him. Public opinion forces him to conform. Christ made himself a leader, but there are some people who get more enjoyment out of being led than leading. These people may take the opposite type of solution. They may make themselves fit into something greater so that they are dependent upon something or someone."

Our professor's effort to throw light upon the psychological problem of Christ is interesting. Jesus is to be explained as a mere phenomenon in adolescent gropings. He is thus classified and dismissed. He is one among the group of adolescent explorers who, in bewilderment seeking an explanation of things, came to the conclusion that he himself was the explanation.

One would like to have had the privilege of asking this professor a number of questions: First, we would like to have asked him to name some other adolescents who had conceived that they were deity and the cause of things.

Second, we would like to have asked him just how much time he had spent studying the self-consciousness of Jesus.

Third, we would like to have presented to him the difficult problem of Jesus' self-assertion and humility, and asked for an explanation of the contradiction.

Fourth, we would like to have asked him how the adolescent extravagances of Jesus resulted in the world transforming movement of Historic Christianity with its mighty witness to His resurrection from the dead.

One can readily believe that the professor, in spite of his erudition, would have been embarrassed by these questions, and have found it necessary to have postponed answering them. He would probably never have returned to the subject. He was able to put it over only because his class was made up of young people whose training was limited to high school.

In conclusion let us record this judgment that the one adolescent characteristic in the whole setting is not the Lord Jesus but the Professor. We can remember our own adolescent ardor and self-confidence when it seemed that everything in heaven and earth could be explained by our philosophy. Only adolescence could possibly offer so silly an explanation of the person of Christ as the above. We do not know how old Professor H. C. H. is, but would take a chance that he got his Ph.D. last year, and is not yet married.—*Editor*.

## Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

### Christ's Appeal to His Miracles

Fraught with significance are many of the sayings of our Lord. Here is one of them: "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15:24). Plainly our Lord here appeals to His miracles. If He had never done anything miraculous, He could not truthfully have said that He had done works which no other man had ever done. For example, no other man had ever healed lepers instantly as Jesus did. No other man had ever suddenly quelled a storm on the sea; no other had ever multiplied loaves and fishes; no other had ever turned water into wine; no other had ever raised the dead by a simple command. These miracles, like His wonderful and unique teaching, were His credentials to prove that He was the Son of God come

to earth as its Messiah and Redeemer. Therefore, he who denies the miracles of Christ, and tries to put them into the category of mere natural law, denies Christ.

### Christ and the Father

Our Lord identified Himself very closely with the Father. He not only said that He and the Father were one, but He also said, "He that hateth me hateth my Father also" (John 15:23). Logically this must be so, for the Father spoke from heaven these words: "This is my beloved Son, in whom I am well pleased: hear ye Him." How often Christ spoke of Himself as having been sent into the world by the Father! He also declared that He always did the will of His Father. It must follow, therefore, that if a person loves the Son, he will also love the Father; and the reverse, he that hates the Son will hate the Father too. So it is not a matter of indifference



to the God of the universe how we treat the Lord Jesus Christ. The inspired writer even says that there is but one mediator between God and man, namely, Jesus Christ.

### What the Cross Means

Many people render the central meaning of the cross of Christ obscure. They lack definiteness in doctrine. Having had occasion recently to re-study John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me," we decided to see what J. R. Dummelow said about it in his *Commentary on the Holy Bible* (one volume). This is what he says: "The attractive power of the cross lies largely in the fact that sorrow and suffering are universal, and that the sympathy for which all suffering souls crave is only to be found in the love of the Crucified." If our Lord went to the cross merely or mainly to show His sympathy for us when we suffer, then the transaction on Calvary was spectacular, and so loses its impressiveness. We are not helped by such affectation. No; the attractiveness of our Lord's cross lies in the fact that, out of unselfish and self-sacrificing love, He took our place and suffered the penalty of our transgressions in our stead, so that we might be blessed and happy forever and ever. Yes, substitutional suffering for us is the central significance of the cross. 2 Cor.3:9; and 5:21.

### The Gospel and the Missionaries

Within the last few months we have read a number of inspiring books on missionary work among benighted peoples. One or two of them have been re-read, as we had read them previously some years ago. Among these books we mention the following: *Mary Slessor of Calibar*, by W. P. Livingstone; *Hudson Taylor*, by Marshall Broomhall; *The Story of David Livingstone*, by W. P. Livingstone; *In the Heart of Savagedom*, by Mrs. Rachel Stuart Watt; *Adventures with the Bible in Brazil and Through Brazilian Jungles with the Book*, both by F. G. Glass. In all these cases it was the whole Bible and the full gospel of Jesus Christ which impelled the missionaries to their marvellous sacrifices and which made their work effective in bringing the heathen to a higher life. Indeed, Mr. Glass says in one of his books that "the integral Bible," untampered with by

the Higher Critics, "is a mighty, irresistible power in itself wherever humble, contrite hearts are found. It *works!* . . . whereas the abridged, revised, patched-up Bible of the critics *won't work.*"

### Astronomy and Theology

According to Dr. Heber D. Curtis, head of the department of astronomy at the University of Michigan, there is no antagonism between these two branches of learning. It was our privilege to listen to a lecture by this renowned astronomer not long ago during the commencement services of a college and the dedication of an astronomical observatory. He spoke of the immensity of the material universe, so that if man were to be thought of only as a physical being, he certainly would be insignificant enough; but man has more than a body. He has a mind, and is a self-conscious and reasoning personality, and therefore, qualitatively speaking, he is of more value than all the vast suns, moons and stars, which have no rational powers and are not even conscious of their own existence. Thus, when theology emphasizes the intrinsic greatness of man, there is nothing in the science of astronomy to contradict its appraisal.

### That "Aching Void"

The men of the "aching void" are the men who are trying to live without God. Mere physical science cannot fill it; cannot give satisfaction to the soul. From the evangelical viewpoint Rabbi Silver's book, *Religion in a Changing World* (reviewed in the March number of this magazine, p.163), is far from satisfactory; yet it contains many vital truths that are relevant to the interrogations of the present day. On p. 50 we find the following, which it would be well for all people to take to heart: "When the great intoxication with scientific achievement will have passed, and man will discover how much of an aching void there still remains in his life, and how little mechanism and invention have contributed to his spiritual contentment and harmony of life, he will return humbly and contritely unto 'the well which the princes digged, which the nobles of the people delved, with the sceptre and with their staves,' his soul thirsting for God, for the living God." True! to be "without God and without hope in the world" surely leaves unfilled the "aching void" in man's soul. May the people of this



world be saved from the worst of all vacuums, the spiritual vacuum!

### Reconciled and Saved

When you run out of thoughts, just open your Bible and begin to read, and soon the thought processes will begin to operate. Turn to Rom.5:10: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Here we are clearly taught that it is the atoning death of Christ that reconciles us to God. This must come about because Christ's expiation for sin on the cross removed all the ethical barriers between God and the sinner. Thus salvation becomes available to the sinner. But this reconciliation does not complete salvation. One must have vital spiritual contact with the living Christ through the regenerating power of the Holy Spirit in order to be saved. It is the dying Saviour who reconciles us to God; it is the resurrected and living Saviour who actually saves us from sin. Acceptance of all that Christ is and did for us is necessary for full salvation. Half-way measures will not do.

### Sin and Salvation

There is much food for thought in Rom. 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The sentence is completed later on, but the thought thus far is arresting. It proves that Paul looked upon the religion of Christ as a historical religion. He went back to the beginning of human history—the origin of man and the origin of sin. He can refer to nothing but the narrative of man's fall as depicted in Genesis 3. Afterward (verse 14) he expressly mentions Adam. Whatever the Modernists, most of whom hold to the theory of evolution, may think about it, Paul believed in the fall of man as pictured in the Bible. He knew well enough that a real religion could not have a fictitious origin; that a historical religion could not have evolved from a legendary or mythical source. He even bases the fact of redemption through Christ on the fact of the fall of the primogenitor of the human race, as can be seen in the following verses.

### The First and Second Adam

Read Rom.5:19: "For as by one man's disobedience many were made sinners, so

by the obedience of One shall many be made righteous." Here Adam is regarded as a historical personage. His generic and genetic position as the head of the race of mankind is clearly implied. His disobedience is acknowledged, as is also the fact that his sin entailed sinfulness upon his posterity. Just as clearly is it taught that Jesus Christ came into the world to undo the works of the original federal head of the race. The vital relation between the two is likewise asserted in 1 Cor.15:45: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." That is, the first Adam lost his spiritual life through voluntary sin; the second Adam restored that life by His obedience and quickening spirit. Thus redemption through Christ is vitally connected with man's first disobedience. According to Paul, the fall of Adam was an historical event. Sin could not have come into the world through myth or legend or mere folklore. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor.15:22).

### The Preface to Morals

Without apologies to Walter Lippman, we venture to say what we regard as the true preface to morals. It was the determination of God to create a being in His own image, and thus endow him with moral quality and moral ability. When God carried out His decree and created the first moral agent in the universe, the preface was finished and signed by the Creator, and the book of moral activity was begun, and the moral agent was given the option to choose between the divine mandates, "Thou shalt" and "Thou shalt not." This view is the precise opposite of the view that the preface was a long evolutionary process by which the non-moral was developed into the moral through natural selection and the struggle for existence. A divine moral being could consistently create finite moral beings, but the non-moral could never have produced the moral by means of resident forces.

### The Undermining Process

Our friend, the editor of the *Watchman-Examiner*, goes to the root of the matter in the following statement: "There are three tendencies quite evident today. The first is that of reducing Christ to a good man with a great message—the highest type of man-



hood . . . Christ's vicarious suffering and death on the cross are either ignored or repudiated. The second tendency is that of reducing Christianity to a system of ethics. The new birth is considered unnecessary . . . A recent book seeks to lay its emphasis 'where Paul laid it, not on theology, but on morals.' The author is evidently not acquainted with Paul's Epistle to the Romans. A third tendency is that of reducing the church to a mere social organization . . . Over against these modern tendencies is Jesus Christ, 'the same yesterday, today and forever.' The Christianity needed for our age is apostolic Christianity—a Christianity made courageous and stable by nearness to the Christ."

### True Doctrine Interesting to the Young

It is the privilege of the writer, when he is at home on Sunday, to teach a Sunday School class of young people ranging from thirteen to sixteen years of age. Some time ago the lesson was entitled "The Power of the Cross." In preparing the lesson we wondered whether the true doctrine of substitutional atonement could be made interesting to the class. We resolved to hold forth the true doctrine. Never have we known a class of young folks to show more interest. When we asked them how, if Christ was only a man, He could have died for the sins of the whole world, they replied promptly that it would have been impossible. When we told them that Christ was the eternal God clothed in human form, they could see readily that as man He could die on the cross and shed His blood, and as God He could give infinite value to His sacrifice, and thus take the place of all sinful humanity and make atonement for their sins. Their eyes brightened and they gave evidence that they could understand the true doctrine.

### A Young Person's Reply

When we asked the class why Christ did not come down from the cross in response to the challenge of His enemies and thus save Himself, a young lady replied promptly, "If He had saved Himself, He could not have saved us." In this reply she revealed an intelligent knowledge of the need of atonement for sin. She evidently knew that our Lord's suffering and death on the cross meant more than merely the

sacrifice of a martyr for the cause of truth, but that He was bearing in His own person the sins of the whole world and making expiation for them. One of our American poets speaks about "the long, long thoughts of youth." We wonder whether many of our young people today, in spite of their many critics, do not think more deeply than they are credited with thinking. When we asked how Christ could make atonement for the sins of the whole world, another young person replied, "Because He was the Son of God as well as the Son of man."

### The Ultimate Source

The ultimate source of the Holy Scriptures is direct divine revelation and guidance. Some of our modernists tell us that the prophets and apostles simply spoke out of their religious experience. Suppose they did—what was the source of their experience? You see, the above-cited popular saying does not go to the root of the matter. If the experiences of the Biblical writers were not produced inerrantly by the operation of the Holy Spirit, then, after all, they may have been mistaken, and we are in the world without a sure guide on our way. Why not be more simple and direct by saying that "holy men of old spake as they were borne along by the Holy Spirit"? That is the way an inspired apostle puts it, and we think it is the right way. We must go back to the ultimate source of the Word of God, namely, divine inspiration. Let us not confuse the issue by assigning some other source, which at the very best can be only a result of the primary source.

### The Testimony of Diatoms

And what are they—diatoms? They are minute forms of plant life which "constitute the ultimate food supply of the marine world." So Ernest Gordon informs us in the *Sunday School Times* (June 13, 1931). Of course, there is much about them that we do not understand, but they furnish another argument against evolution. Says Mr. Gordon: "Each of these ten thousand patterns is sharply defined. There are no intermediate forms that would explain their passage one into another. Natural selection cannot elucidate their rise, for diatoms have no sex life, but multiply by simple fission. One may pile æon on æon in evolutionary fashion, and still find no clue to the mechanistic explanation of these species. They



can be nothing but the direct creation of God." The fact that these obscure species reproduce each after its kind agrees with the teaching of the first chapter of the Holy Bible.

### Theories and the True Doctrine

Sometimes it is said that there are different theories of the atonement. And there are. There is the governmental theory of Hugo Grotius, and there is the moral influence theory of Abelard and Horace Bushnell and others. But the doctrine of substitution is not a theory; it is the true Biblical doctrine. And what is that doctrine? It is that Jesus Christ, the incarnate Son of God, "took our place." And what is meant by His taking our place? That question may be answered by answering another question, namely, What is our place? It is suffering the penalty of our sins. As unforgiven sinners we can have no other place than that. Try to think of any other place for us sinners in the absence of pardon. There is no other place for sinners. Therefore, if Christ took our place, He must have endured the penal consequences of our sins. "He was wounded for our transgressions;" "Who His own self bare our sins in His own body on the tree." Therefore it is an error to speak of different "theories" of substitution. There can be only one view of substitutional atonement, and that is the true Biblical doctrine, namely, that Christ suffered in our stead the penalty of our sins. Substitution can mean nothing else.

### The Word "Atonement"

Some liberalists in theology want to hold to the view that "atonement" means nothing but "at-onement." But that definition is marked "archaic" in Webster's *New International Dictionary*. The definition given in that authoritative work is as follows: "Satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which will be received in satisfaction for an offense or injury; expiation; amends;—with *for*." The same lexicon then gives the specific view in theology as follows: "The saving or redeeming work of Christ wrought by His obedience, personal sufferings and death." Afterward the same authority says that the vicarious or substitutional atonement "is the generally accepted orthodox view." Now, let us think the matter through. If Christ died only as

a human martyr, how could such a death have made "at-onement" with God? Do the sufferings of the martyrs reconcile sinners to a just and holy God? Could it be rationally said that the death of the martyrs made "propitiation for the sins of the whole world"? Nay, nay, the various humanly devised "theories" of the atonement are inadequate. There is only one doctrine that is adequate, and that is the doctrine of substitution.

### But Who Was Propitiated?

It was not the devil who was propitiated, as some theologians thought in the distant past. The devil never could be placated. His wrath is eternal. Besides, no Christian in his right mind wants to be reconciled to the devil. Between him and the devil there must be eternal opposition. The propitiation was made to God Himself in the principles of eternal justice and holiness. These are not only eternal divine attributes; they are also principles inherent in the moral economy of the universe. Without justice there can be no righteous government, and even no government of love. It is not God's anger in the sense of resentment or hatred that must be propitiated. It is the principle of eternal justice that must be propitiated and upheld, or else the moral government of the universe would fall into eternal ruin. So when the principle of eternal justice is upheld by the vicarious atonement of the incarnate Son of God, love and mercy can find a clear and open and ethical way to save penitent and believing sinners. Ah, yes! there must be a meeting place of love and justice. That meeting place is the cross of Calvary.

### Disparaging the Martyrs

Even the martyrs of the Christian Church must be robbed of their heroism and sanctity in these days of hyper-historical criticism. Here comes along the authoritative announcement of a new book on the martyrs by a well-known liberalistic theological teacher in a liberalistic divinity school. This announcement, which was sent us to induce us, if possible, to buy the book, has this to say of it: "It is a surprising account of men forcing an often unwilling State to martyr them; and of the influence and methods of control of the Christian group which enabled it to make even its weaker members seek martyrdom. This understanding of the psychology of the martyrs makes clear



the important influence of the 'persecutions' on early Christianity." Here is an attempt to lay the blame of martyrdom on the martyrs themselves. The author tries to show that they sought martyrdom and even *forced* "an often unwilling State to martyr them." That means that the martyrs were so fanatical as to "seek martyrdom." We believe that this is a misinterpretation of the spirit and facts in the case of the vast ma-

jority of the Christian martyrs. Why? Because it is absurd to believe that these heroic Christian men and women sought to be put to death by the cruel methods used in the days of Roman persecution. It was their faith in Jesus Christ that sustained them and even gave them joy when they were seized and compelled either to recant or die. It was faith in Jesus Christ that enabled them to die rather than deny Him.

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## Current Religious Thought

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### Is Evolution Science?

PROFESSOR F. P. DUNNINGTON, D.D.

THE propriety of teaching Evolution in our schools has not been settled by the legislation of Tennessee. No institution has anything to fear from the promulgation of truth, but, over and over, the old question must be fairly faced: What is Truth?

Now that popular opinion, no less than requirements of law, calls for instruction in science, it becomes a matter of deep concern and serious importance as to what

#### SCIENCE

is. The lexicons fairly agree in defining it as a systematic and exact statement of truth or facts; and more particularly, Natural Science is a logical formulating of the truths of nature, setting forth the facts, verified by close (exact) observation and correct (logical) thinking.

Pasteur has described Science: "the patrimony of humanity, the torch which gives Light to the World." Well is this exemplified by the recent intense activity in the realm of Physics, where "discoveries of fundamental importance have followed one another, with bewildering rapidity." Science is positive knowledge.

"The true scientific spirit is characterized by a caution that almost exceeds the caution of a conveyancer." It is because of the admitted sincerity and self-sacrifice with which most scientific workers prosecute their search for truth, that the public generally so highly respect their views and exalt their conclusions; and this high regard for science properly warrants our lawmakers in provid-

ing for and requiring the teaching of many branches of natural science to our youth.

In the field of geology, the mass of facts is before us, in the crust of the earth; it speaks for itself. It is ours to read what has taken place in remote ages, from the records made in the rocks and on the seashore. We are embarrassed by its immensity. Our theories must be drawn from what we see, and verified also, by observation of changes taking place ages ago, as well as in more recent times. Only that which appears to be true can be accepted as science. In none of the results may any guessing or imagination or accumulation of inferences, be allowed to replace actual facts. Any theory which extends into different fields of science surely demands such proofs as are required in each one of these different fields. And we must in no wise allow our scientific argument to be confused with any metaphysical propositions.

The theory of evolution, as conceived by Mr. Darwin, was presented in 1858 as a form of development of natural growth, and is still referred to as "Darwin's Development Theory." It is not strange, therefore that these terms, development and evolution, are frequently confounded, at times used interchangeably—in some measure, due to the paucity of our language—and sometimes confused intentionally. Professor Huxley in his *Evolution in Biology* employed these words indifferently and Prof. Osborn in his *How to Teach Evolution in the School*, II p. 9., has identified evolution with progress and with development.



In entering upon this discussion today it is absolutely necessary to distinguish clearly these words, therefore, it is plainly stated that further use of the word development, in this writing, is limited to the designation of natural growth,—from acorn to oak, from egg to plumed bird. No sane man would question the statement that there is a development process through all life, and an orderly procedure in all nature. Certainly variations, by reason of altered surroundings, have occurred, and do now occur, effecting considerable changes in the individual varieties within some species, but never beyond that species. "Similiarities in structure prove nothing more than a common basic plan of architecture," and evidence a common source—the creation of one creator. Literary critics so conclude when they observe certain similarities of language and expression in writings.

The theory of evolution which Sir Arthur Keith, F.R.S., and others claim to be "im-pregnably established in Darwinism," is that form of evolution which has been described by Professor E. E. Free (then scientific editor) in *The Forum*, Sept. 1925, p. xxx; as "an explanation of why there are so many different kinds of living creatures, plants and animals on earth. . . . Millions of forms each slightly different from its predecessors, and from its descendants, separate man from his monkey-like ancestors." The theory, thus expressed, appears as the foundation rock upon which rest numerous variations of evolution. Some may prefer to consider it as a law, and others as a method. In the present argument, however, the word evolution is employed to definitely designate that theory which carries with it the bestial origin of man, which is described by Prof. Free as quoted above, and which was taught by Professor Scope in his Tennessee experiences, and there endorsed by Professor Osborn. Professor Henry Fairfield Osborn is an active worker in Paleontology; he has published over 650 scientific and educational papers and several books, and, decorated by many American and Foreign Societies, is now ex-president of the American Museum of Natural History. Having been a very prominent advocate of evolution, he may well be recognized as representative of this branch of scientists.

In recent years the falsity of evolution has been repeatedly shown from different points of attack, as by Professor Wm. Bate-

son, Geo. Barry O'Toole, Dr. E. Dennert, Dr. Arthur I. Brown and others.

But the aim of the present paper is to show that, according to the testimony of leading scientists, evolution is not true; in this, receiving the witness *only* of those who are, or were, ardent and influential advocates of this theory. "Admission in favor of truth from the ranks of its enemies constitutes the highest kind of evidence."

Professor Darwin in his *Origin of Species* admits the demand for some proof of one species becoming transformed into another. He spent much of his life in search for these "links," but found none. It is now proposed to specially consider these intermediates which *must have existed*, if evolution is true.

When Professor Alfred Russell Wallace, who shared with Darwin the distinction of pioneer in the modern evolution theory, presented this theory before the British Association, Sept. 1876, he said:

Amid the countless relics of the former world that have been brought to light, no evidence of any one of the links that must have connected man with the lower animals has yet appeared.

Professor Osborn in his book *Evolution and Religion* refers to "the chain of human ancestors totally unknown to Darwin. He could not have even dreamed of such a flood of proof and truth." And in *The Forum* of June, 1926, p. 851, says:

The case for human evolution rests upon direct and overwhelming evidence in the remains of Neanderthal-man—Piltdown race—Java-ape-man—and others.

But in the Smithsonian Institute Report for 1929, Professor Gaines S. Miller, Curator of the U. S. National Museum, a brother evolutionist, states:

The Piltdown-man and the Java-ape-man are of no evidential value whatever for the purpose of establishing the brute ancestry of man.

In the *Contemporary Review*, Aug. 1908, in an article on *The present status of Darwinism*, Professor A. R. Wallace says:

There is no proof whatever that in a state of nature such mutations are produced, except perhaps very rarely; while the assumption that they have been and are produced so frequently as to constitute the mode by which all existing species have come into existence, is a most illogical conclusion. . . . Was there ever such a mountain of theory reared upon such an almost infinitesimal of fact?

Geologic finds exhibit thousands upon thousands of fossils of distinct species, each



of which is sharply defined and should in all reason have had one or more connecting links. It is conceded that, among our millions of fossils which enter into this argument, it is possible there may have been preserved a few "freaks" or "sports" of questionable nature appearing to resemble intermediates, which cannot surely be assigned to a definite species.

Professor Vernon L. Kellogg, a zoölogist, on the National Research Council and very prominent as an evolutionist, in his *Darwinism Today*, page 19, says, in this connection:

But such a list if it could be extended to a score or to a hundred cases, is ludicrous as objective proof of that descent and selection under whose domination the forming of millions of species is supposed to have occurred . . . We can only tell the general truth when we declare that no indubitable cases of species forming or transforming, that is of descent, have been observed.

It therefore appears that this necessary outcome of evolution, and one which is so admitted by its advocates, is, after diligent search, not discovered in the only place in which it could be found.

And further, in the *Encyclopaedia Britannica*, Vol. XX, p. 591, Professor Osborn, concluding his article *Paleontology* says:

The net result of observation is not favorable to the essentially Darwinian view that the adaptive arises out of the fortuitous by selection, but is rather favorable to the hypothesis of the existence of some quite unknown intrinsic law of life, which we are at present totally unable to comprehend or even conceive . . . there is strong evidence against the existence of any law in the nature of an internal perfecting tendency which would operate independently of external conditions.

And before the British Association for the Advancement of Science (1926, Oxford, p. 359), Professor Osborn, discussing the origin of species, says:

The outstanding conclusion . . . is that species originated through a continuous and creative adaptation (in either stable or changing conditions of environment). The word *creation* must certainly be linked with the word *evolution* to express in human language the age-long origin of species.

Yet further, speaking at this same meeting, Professor Osborn allows:

Research seems to be fatal to the speculations of Lamarck and Darwin, and we may as well admit the fact, that the facts which caused the origin of species may never be known—Darwin was brave but wrong.

Thus we see these authorities of highest standing in Science who not long ago strongly endorsed evolution, have now denied the value of evidences formerly presented as

facts, and upon which their theory was based, and almost admit that the origin of species was not by any form of evolution, but an act of the Creator. It is far from logical to bolster and establish evolution by Darwinism and then, after retiring Darwinism as untenable, continue any hold upon evolution and its numerous "evolutes."

We therefore insist that this confessedly unproved theory has no place in science, beyond mention as one of the false theories, which have from time to time been brought forward, entertained and then discarded. Surely any teaching of disproved theory to youth and telling them that such is science, must be subversive of their conception of logical reasoning and fatal to real education.

Many of the thinking men, teachers, who first adopted this evolution theory were keenly disturbed by the very idea of continuing to teach as facts, what they considered "old and outgrown fables," including in these such statements as:

Him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the seas and the things that are therein, Rev.X.6.

And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so—and God made the beasts of the earth after his kind and cattle after his kind: and God saw that it was good, Gen.1.

This word "kind," Heb. species, is used ten times within five verses, 3500 years before the modern discussion as to Origin of Species. These "teachers" saw clearly that the two theories were diametrically opposed and, with perfect consistency, relegated the Biblical statement of special creation to the junk pile, even though the authority of the Scriptures on moral truth was thereby undermined. "Scientific truth" was their watchword, and the watchword is good, but shall we follow leaders who have lost their way?

The wise Lord Bacon, when considering the Work of Creation, wrote:

All depends on keeping the eye steadily fixed upon the facts of nature, and so receiving their images simply as they are, for God forbid that we should give out a dream of our own imagination, for a pattern of the world . . . Books must follow Science, not Science books.

The gist of this argument was presented in 1854 by Hugh Miller in his charming lectures, published in his *Testimony of the Rocks* when he so convincingly showed that the Mosaic account of Creation, as completed in six periods (Creative Days) and



the exact description of the origin of species by the fiat of the Creator are in perfect harmony with the geological records then so recently, revealed by the researches of Hut-

ton, Sir Charles Lyell, Sir Richard Owen and others, together with Hugh Miller himself.

*University, Virginia*

## Christ's New Wine in Old Bottles

C. H. BUCHANAN, D.D.

**H**E who imagines that Christ was not an original thinker and only an ordinary man like the rest of us, has yet to learn the first principles of Christianity. When he does this he will discover a very different Saviour from an ordinary man. He will find that Christ not only anticipated many of the problems of humanity, but looked far into the future, revealing thoughts and plans up to which the world has never yet approximated—if indeed humanity will ever overtake our Lord's thought.

The originality of Christ's thought was manifest in his treatment of the vocabulary he used. In order to find words to express his new ideas, he must needs breathe new meanings into the old accustomed words. This explains why he so largely spoke in parables. Where words were lacking to express his meaning, he set his thought to action, and when his characters went forth acting out his meaning, the simplest mind could grasp the ideas as acted in the parable.

In his masterly use of parables he stands alone among world thinkers in religion. Why? Because of the greatness and novelty of the spiritual system he came to establish in the world. He made frequent use of the words "king" and "kingdom," but always with qualifications, such as the "kingdom of God," and the "kingdom of heaven." When in speaking with Pilate who asked him, "Art thou a king then?" his answer was: "To this end I was born and for this cause came I into the world . . . My kingdom is not of this world." Such a statement was an enigma to Pilate, who had no conception of any kind of a king except a ruler backed by military power to coerce subjects by force. Far different from this was Christ's kingdom.

Concerning the thought-forms he should use he said: "Neither do men put new wine into old wine-skins." He must coin new meanings for every word used to express his thought. The Greek lexicons all have certain indications to show that new meanings had been given certain words. The word

"Church" is a Christian coinage. Jesus used a term "called out," our word ecclesiastic. Much confusion has arisen from taking Jesus literally—by using his words in their old meaning.

How persistently men have done this in the past, and how distressingly they continue to do so today! In place of recognizing Christ's greatness of thought and his originality, and doing their best to understand him and to measure up to his ideals, men go hunting around among the musty old "wine-skins" of pagan theories to find something which seems to them to imply what Jesus means, and then they try to pour his new thought into this old form. In aiming to accomplish this impossible feat, they do as Tolstoy says the Russian Church did, they lose the entire spirit of Christ's teachings, trying to fit his teachings to pagan theories. As an example of this we need to study only

### MODERN HEDONISM

This term, though not generally used, has a wealth of meaning, the chief of which is the doctrine that "the pursuit of happiness is the ruling power in human life." In Christ's time hedonism took the form of Epicureanism, and held sway over a great many for a great while. This doctrine made happiness or luxury, especially in individual living, a matter of first consideration.

Today we find many people who make secular prosperity, or riches, to be of first importance. They try in many ways to pour the rich new wine of Christianity into the musty old wine-skins of theories a thousand years out of date. But, did not Christ say that: "A man's life consisteth not in the abundance of things that he possesseth?" And again: "Take no (anxious) thought for what ye shall eat or what ye shall drink, or what ye shall put on. Is not the life more than meat and the body more than raiment?" St. Paul stresses the same thought: "The kingdom of heaven is not meat and drink, but righteousness and peace." But hedonism would make it luxury and happiness.



The most menacing kind of hedonism with us today is where it takes form in a life guided entirely by human impulses and opinions rather than by the Holy Spirit, or by Christian principles, claiming thereby to accomplish the greatest happiness to the greatest number, as in utilitarianism. Our Saviour's words were: "He that would come after me must deny himself, come, take up his duties and follow me." But, hedonism says: "Make the best out of life, realize thyself, yield to the instincts of nature. Let your religion be as nature indicates." So, we find that religion with many today is one vast joy ride of pleasure, as if life were to be sugar-coated by religion for personal delight only.

It can readily be seen that religion when poured into such a musty wine-skin is far from being beautiful, heroic, blessed Christianity. The two will not harmonize, however well they may be camouflaged.

ON the same level and of much the same spirit with hedonism, is the desire for the spectacular, especially in religious matters. Men of shallow habits of thought wish to be shown things; and a tendency has grown up to doubt that which cannot be sensibly demonstrated, tested after the materialistic method. Men persist in wanting religion to be treated after this manner, notwithstanding the fact that our Saviour said: "The kingdom of heaven cometh not with observation." To hesitating Thomas he said: "Because thou hast seen me thou hast believed; blessed are they who have not seen, and yet have believed!" The world must be shown a "sign," and hold to the philosophy, that "seeing is believing." Our Saviour said to men in his day: "A wicked and adulterous generation seeketh after a sign." Such men want the spectacular, and must have spiritual things in a material shape. Have we not an eminent scientist who says: "No man has ever touched a soul, or has seen one in a test tube, or has in any way come into relations with one." (In all sincerity, we dare Mr. Watson to strike out the word *soul* and insert in its place the word *life*. Surely, though he has never seen his life in a test tube, he must admit that he possesses such a mysterious something.)

What is all this but an attempt to put the wine of the Christian religion into the hedonic old wine-skins of modern science?—believing only such things as may show a

response to physical stimuli. But in the "behavioristic" philosophy, what becomes of those *eternal verities* of life, such as truth, honor, joy and affection, hope and gladness? None of these can be seen in a test tube, or measured by the behaviorist's yard stick.

Why are men so inconsistent in matters of religion? Not one of them would refuse to eat till he could understand all the mysteries of digestion, or refuse to sleep till he could know the mysteries of "tired nature's sweet restorer, balmy sleep," or to think till he should understand the depths of human thought.

The most persistent attempt to appropriate Christ's new wine is found in what is known as "liberal thought" as embodied in modern

#### HUMANISM OR MODERNISM

In no other instance is the folly of attempting the impossible shown quite so plainly as in trying to realize the power of the spirit of Christ in Humanism or so-called Modernism. It will not retain the vital Christianity, and the attempt to degrade the spirit of Christ means to destroy Christianity. This we witness on every hand.

To be convinced of the truth of this statement it is needful to remember some history. Humanism is an old philosophy and is made to do various services at various times. It is sometimes used to indicate a tendency to deny the supernatural in religion and to remain down on the natural level in all things.

If one wishes to understand modern humanism he should know the history of Modernism. As late as the last two decades of the nineteenth century this wave began to take form, led by two very eminent Paris scholars, Louis Duschet and Alfred Loisy, who employed radical criticism of the treatment of biblical and ecclesiastical questions. This as a consequence considerably modified the traditional Catholic position, which held that in such questions the Church was of highest authority. In 1907 the pope issued a letter which expounded in detail the program of the liberal group and gave to the movement the name of "Modernism."

While this was the origin of the name, *humanism* had long been in exercise. There have long been those who would not or could not exercise the simple faith and obedience which makes Christianity real. And because of this lack of faith and failing to know the exalted religion of Christ, they at once proceeded to pour the new wine into human-



ism, known as "liberal thought." Hume, Spinoza, Strauss, Renan, and to some extent, Matthew Arnold, were advance agents in thus demoting Christ. Back to them and men of their mould, can be traced much of Modernism.

An anonymous answer to the pope's letter was issued, giving the program of Modernism, which threatened Christianity as a historical movement which began in a Messianic faith attached to the person of Christ and was developed under Grecian influences. It contended that modern science makes further development imperative, and that we have a Christian ideal ceaselessly developing in human history, and that "the self-identity of this Christian ideal is the true catholicity."

Here is just enough of truth to shield an eminent danger. Humanism also holds to the belief that religion is but the spiritual aspect of the universe, and to be developed by human, natural processes, thus denying the super-human in our religious experience.

What is all this but the rankest rationalism which makes education, culture, and good environment, the messiah of life? Here we discover the hot-bed of "intellectualism", scorning personal piety and making an appeal to natural goodness. It makes light of real spiritual religion, designating it as "Puritanic" and "Mediaeval superstition." Humanism loses the morale of that heroic Christianity which gave the Church its long line of martyrs, which sent men across the ocean to plant Christianity in America and set religion at the center of the State. Humanism abandons that faith which makes religion a joy and brings God near in the person of Christ His Son, and it gives us nothing in its place. Such a religion may receive souls into its embrace, but will it meet the needs of a lost world? Will it sustain the souls of men in their terrible struggles and deepest sorrows? Instead of the kingdom of heaven it sets up a secular civilization, with all sorts of attempts to put the new wine of Christ into pagan wine-skins, such as hedonism and the like.

Our fathers in their simple faith knew nothing of these strange sounding words, "hedonism", "behaviorism" and the like; but they knew God, their Heavenly Father, and Christ their Saviour; and that which these modern words mean was to them simple "worldliness" to be avoided at all times. In Bible language they "walked not after the flesh but after the Spirit", having fellowship with God. It is a question whether

we, with all of our education, have equaled the religious advancement of our fathers. In all the progress of the age have we gone beyond them, if indeed we have come up to their attainment?

#### NEW WINE FOR AN INNER REALITY

**M**EN forget that our Lord said: "Neither shall man say, Lo, here, or lo there! for the kingdom is within you." In no case would he be entrapped by the material and its display. It is to be supposed that such a power would be built into life and find a habitation and a place; but the kingdom of God standeth not in magnificent buildings, cathedral palaces of worship, costing millions of dollars. It is a significant fact that when men began to extol the material exterior, they began to wane in spiritual power and the conversion of souls.

Great revivals are rare occurrences in cathedral churches. Our fathers were severely criticized for their austere church architecture, but they had their reasons for their notions. They well knew the vanity of man, and they feared that outward display would rob them of the indwelling presence of God. The English Puritans had the noble idea—that if their names were not on the king's register, they were on the Lamb's Book of Life; if they had but few lords and ladies among them, they had with them the Royal Son of God, and they preferred such honors to all the titles earthly kings or parliaments could bestow. Earthly honors were, for their point of view, but tinsel and trash. Fisher, the historian, says: "They had more Scripture with them than the entire Church had." These souls kept vital religion alive in the world and rekindled it to spread Godliness over the earth.

The results of the attempt to put Christ's new wine into old wine-skins of pagan philosophy, may readily be seen in the experiment. Forgetting that Christianity is essentially a soul affair, that cannot be accomplished by intellectuality alone, and that it needs to be kept free from worldly corruptions, men have gone on confusing Christianity with other impulses with ruinous results. Professor E. S. Ames, in his *The Psychology of Religious Experience*, says: "Religion is the by-product of social evolution, and synonymous with the social consciousness." His position is that, the "man is religious who enters enthusiastically into social movements," and he mentions "school-teaching, patriotism, and social settlement work." All of these an enthusiastic atheist



may engage into. Would he be religious?

What are the results in churches where modernism is rife? *The Literary Digest*, in reporting the Church statistics of four years ago, showed that in 1,194 worshipping congregations in three leading denominations, not a single conversion was reported in 1927. Add to this the fact that in the same "modernized" territory for last year, the reports showed an alarming falling off. Dr. G. L. Keiffer, Church statistician for the *Christian Herald*, showed that according to the annual survey, the net gain in the United States for Protestant Churches in 1930, was only 70,804.

We know that three of the leading churches, not dominated by Modernism, reported for 1930, an increase of 388,884—on profession of faith—which is an actual increase. Now, take these figures from the total increase of all the Protestant churches and we have a showing which gives the "modernized" churches for 1931, a net decrease of 267,790. Three leading denominations in this same shadowed territory reported a net decrease of 99,463. Why all this falling off?

These facts are distressing; nay, verily, they are alarming! One of the strongest denominations in this same section showed a decrease of membership in every one of her territories, domestic and foreign, in her 1930 reports. On the other hand, in the section where modernism is not dominant, the South-

ern Baptist Church, which is very strongly anti-modernist, showed an increase of membership of 79,841.

We need, today, more of Gilbert Tennen's sermons on a converted ministry. Peter T. Forsythe, in his Lyman Beecher Lectures on Preaching, reports a case when he pleaded for "a daily experience of sins forgiven on the part of the preachers." A young minister came up to know if the speaker was correctly understood, saying that "in his association of young preachers, not one in ten had such an experience." "This being the case," adds Dr. Forsythe, "what wonder there is deadness in the churches!" Will men never see that Christ's new wine will not go into old wine-skins without ruin to both the wine and the bottles. Over against this an old orthodox church without a single "modernist" professor in all her colleges, reported 100,000 accessions on profession of faith in 1929! Another Church of the same class reported 109,000 accessions of profession in 1930. Another, just recently reports 198,579 accessions by baptism. All of this goes to show that Christ's promise that "the gates of hell should not prevail against his Church," was when it was founded on Peter's confession: "Thou art the Christ, the Son of the living God!" Denying the divinity of Christ seems calamitous to some Churches of today, and it should.

Richmond, Kentucky

# A Scholar's Faith Rebuilt

PROFESSOR ARTHUR HOLMES, PH.D.

THIS little sketch of a great scholar's religious experience cannot hope to be exhaustive. Both the space allotted to the treatment and the nature of the subject, conspire to prevent any full, or perhaps, even an adequate account of the change of attitude that came to Dr. William R. Newbold, for years Professor of Philosophy at the University of Pennsylvania, and at his death a few years ago, the head of the Department—a gentleman, scholar and Christian churchman, of such wide erudition, such simple, approachable and delightful culture, and withal such profound faith and deep spirituality that those who knew him revered him with more than the usual respect and esteem allotted to those who join learning with piety. Any account of such sacred experi-

ences as those that go on within a man's soul in the name of religion must give an excuse for their public exposition. Even this brief, and friendly account must offer as its reason for appearing, the good that the experience of this scholar may do for others, and especially for young people, in showing them the way to a solid faith and abiding peace regarding the fundamental things. It was my good fortune to have been a student under Dr. Newbold, later a colleague of his in the University, and privileged at different times to talk with him about the subject of religion which lay very close to both our hearts.

My first contact with this inspiring professor came in 1900 when I studied ethics in his class, a relationship which continued



three years as I went on in the study of philosophy. At that time Dr. Newbold, reared in a religious family, a Churchman in good standing, devout in mind, and deeply interested in religion then as always, had suffered a considerable shock to his faith. That faith, like many another in those days, was built upon the authority of the Bible as the Word of God in which was fully revealed the way of salvation; and expressed itself in faithful attendance at Church, partaking of the sacraments, and a godly walk in the world. But shortly before the higher criticism had come from Germany. It applied the scientific method, as expressed in the historic mode of study, to the Bible, treating those Holy Scriptures as any other literature, and interpreting them and fixing their dates by the supposed manner in which each book fitted into certain known periods of secular history.

The first fruits of such a newly applied method were destructive to any belief in an infallible and plenarily inspired Word of God. The early results, we now know, were not the necessary consequences of the method, but the personal conclusions of certain scholars. They were later so much modified that Adolph Harnack, the Greatest of all the German "higher critics," before his recent death, could announce a belief in the authorship and authenticity of the New Testament Books greater than that of Martin Luther who so seriously doubted three New Testament books that he placed them in an appendix to his German Bible. But the first harvest garnered by the historic and literary method of Bible study, inspired by the scientific method, was so meager in its support of earlier views on inspiration that many a faith based upon the Bible as the sole authority in our religion was shattered completely or shaken radically.

To this Dr. Newbold was no exception. His early faith had been based upon authority. Without an evangelistic demand for a specific and powerful inner experience, he had grown up believing and practicing what his Church taught, assuming that its teachings came from God's most Holy Word. When that Word was attacked, and as he thought, its authority violently assailed, his faith in religion naturally suffered. At that time he was in a frame of mind that many of our young people suffer today. Being a scholar and a cultured and traveled gentleman he recognized that religion was a deep-abiding concern of the human family. Being

himself broad-minded and broadly sympathetic, he sought in this common heritage of humanity, his share of its blessings. Being a philosopher acquainted with the history of the highest and best human thinking, he could not be an atheist. His faith in the existence of God stood firm and serene. But the source of his faith in Jesus Christ, as Lord, as God Incarnate, had been shaken because it was based upon the Word, and the Word had been deeply criticised.

After some years' absence from the University I returned, and one evening at a supper given to voluntary Bible teachers leading Christian Association classes, a supper given by Dr. Smith, of precious memory for his saintliness as well as scholarship, much to my surprise, I met Dr. Newbold. Upon my expressing some of my feeling, he smilingly told me that his return to conviction was a long story. Some days later I had the very interesting opportunity to hear it. It seems that Dr. Newbold, with a number of other scholars, in both Europe and this country, had been led through the Society for Psychical Research, to take up the study of human experiences which, by reason of their exceptionalness and difficulty of measurement, lie outside of the zone appropriated by our inductive science as its own particular field of study. Part of Professor Newbold's interest came from his own interest in religion, part from the promise held out in this new realm of investigation then being entered by some of the foremost scientists in the world, and part to the investigation of psychic phenomena which the Foundation of the chair of philosophy had entailed.

His account of his experiences were intensely interesting. I cannot here go into them with any detail, except, perhaps, to say that his studies did not at all take up "spiritualism" as it is ordinarily known; nor was his primary motive religious; nor were his methods aught but as scientific as the subject matter permitted. In those days, of course, the lines drawn about their territory were more rigidly drawn by scientists; their method was more sacred; their materialism and mechanism far more secure than now since such an eminent physicist as Sir Oliver Lodge can boldly write upon spiritualistic experiences.

Suggestion, which was then being studied widely under the form of hypnotism, was unexplored, and possessed the charm of possible mystical influences which later and widespread adoption of it as a regular thera-

peutic agent curing any diseases, has effectually dispelled. Dr. Newbold experimented scientifically with hypnotism. He studied and reported to the American Psychical Culture Society a case or two of divined personality, and wrote about a peculiar dream that came to Dr. Herman Hilprecht, the eminent Babylonian scholar then connected with the University of Pennsylvania. It seems that Dr. Hilprecht was interested in finding the other half of a fragment of an inscription, and from its nature, he supposed it must be contained in a mass consisting of thousands of small tablets and fragments unsorted and unread in the museum at the University. His only hope of finding the other part of the talismanic fragment that would fit the part known, and complete the reading, lay in the long, hard examination of many thousands of fragments, with the chance then of not finding what he wanted. In this mind, he dreamed one night that an ancient priest appeared to him, told him he would not find his treasure amongst the tablets like it, because a certain king had once ordered in hurry a jewel, and the only gem-stone on hand was this tablet in charge of the priests. It was cut in two; part went to making the jewel for a favorite, and that part now rested, not where it could be expected to be, but in this very museum, but amongst the gems. Dr. Hilprecht next day looked where he was directed by the presumable spirit of the priest and found the fragment that he wanted. This episode, though comparatively very questionable as evidence, of course, is interesting as showing the kind of witnesses called in those days to testify concerning the existence of human persons after death.

To such evidences Dr. Newbold added many others. In time, as he told me then, he became convinced that, as Dr. William James said, "there is something in it"; in fact, that a life after this is believable on the evidence presented by the combined work of many investigations into spiritualistic mediums and by other evidence painstakingly gathered and sifted. For example, to disabuse the popular mind of its erroneous conception that all psychic evidence is based upon spiritualistic mediums' reports, let me condense the statement of Dr. James H. Hyslop, *Science and the Future Life*, 1905, p. 57, giving the results of an investigation on the possibility of a life after death made about that time. The Society received 17,000 reports from the public at large, not spirit-

ualists, affirming the appearance of apparitions to living people. From these reports the investigators sifted out 350, which appeared to be unassailable as honest reports, and as accurate as they could be. How should these be explained? Three explanations were suggested. First, fraud, conscious or unconscious, which seems to be ruled out by the lack of any motive to deceive and the care and skill of the investigators trained in the most exacting scientific investigation; secondly, co-incidence, or chance, which was ruled out by the application of mathematical probability to the case; thirdly, thought-transference which would have to be made exceedingly complicated to explain all the results; lastly, communication of the dead with the living. The investigators made a very cautious report as follows:

Between deaths and apparitions of the dying person a connection exists which is not due to chance. This we hold as a proved fact.

This bit of evidence illustrates the nature of the investigations in which Dr. Newbold was interested, and serves to show that his studies were infinitely removed from any popular, superficial, biased episodes so fondly recounted by many people and by certain religious groups. His disposition and training were scientific; his lack of faith was due to historic evidence addressed to the Bible; and his return to faith again was founded upon the same solid and substantial evidence.

By his psychic research investigations he became convinced that a life hereafter is indeed certain for some people at least. Believing that, he returned to a belief in religion. Believing in religion, as he told me as nearly as I recall it, he accepted Christianity as the noblest and best religion. Accepting it, he felt it his duty to teach it; and that was the reason he was teaching University students in Bible classes when I met him at the above mentioned supper. In fact, the professor's sincerity and zeal led him to take up work in a social settlement, where he caught an infantile disease—measles, I believe—and suffered some for his devotion to the lowly. Such sacrificing work, by a scholar who hoards his minutes like a miser, speaks in no uncertain terms of this devoted man's Christian love of his fellows, a man, who years before he passed away, spent every night from nine o'clock to two in the morning in his study pouring over learned works in many languages.



Dr. Newbold's psychic researches re-established his religion on a new basis;—that of experience gained by original research instead of upon mere authority. Once the foundation was re-laid, he turned again to the Scriptures, and for thirty years, studied them with a zeal found in few men except those whose profession impels them to such labor. Being early thoroughly acquainted with Greek, Latin, French and German, he brought these linguistic accomplishments to bear upon the Word, following the historic and literary methods approved by scholars. When these did not fully serve this professor of philosophy he learned Hebrew and Aramaic—the latter the name for a group of dialects, one of which our Lord spoke and in which probably some of the earliest writings of certain New Testament books appeared,—and went back to very beginnings of our Scriptures. Only those acquainted with the sharp specialization today followed in our fields of learning can appreciate the energy and faithful pursuit of truth which impelled this philosopher, deeply learned and distinguished in that field, to take up such distant languages as Hebrew and its dialect, to trace the New Testament writings to their very origins, and to weigh their value and their authenticity. I confess how much I was amazed when one day this busy man stopped at my desk, and enthusiastically mentioned a new interpretation he had found of Luke 2:14, the angel song to the shepherds, and drawing out a pencil readily wrote out in the Hebrew characters the words of an ancient Chaldaic manuscript.

But after all, the remarkable, and to me the most lasting and powerful quality of this professor of philosophy, was the almost indescribable spirituality, or piety, that he attained. His faith in the Christian verities, the Fatherhood of God, the Deity of the Son, the sanctity of the Church and its Sacraments, the authority of the Word—gave him a peace of mind and sense of the constant presence of God that made a visit to his study as purifying and inspiring as worship at a shrine. With his masterly scholarship went a vein of mysticism, tempered by the scientific spirit, practical always, free from the coarser and bizarre emotionalisms of some historic mystics; one that looked for and found replenishments of energy when the body and the brain were wearied, and surcease from those nerve-pains which any scholar knows so well. In these personal

communions with the Divine, as well as in his church and its worship, this great man, so simple in many ways, found a depth of the riches of the spirit vouchsafed to but very few Christians, even amongst the greatest saints. One came away from such a visit with a feeling of awe, a mystical uplift, sensing still an aroma of incense of a great soul. As he once said, "When people remark, 'O, Dr. Newbold, I wish I could have your great faith.' I say, 'Go and study these things for thirty years as I have, and you will secure the faith!'" His re-building of his faith is inspiring to others because it was not an accident, not a mystical visitation from above, but the sure, solid, substantial, scholarly laying of brick upon brick in an edifice resting upon bed-rock learning exercised by a man more than usually keen in his critical faculties. That is the reason why Dr. Newbold's religious experience, once shattered by scientific studies, and then rebuilt by scholarship of the highest order, can become an inspiration and sure guide to young people today confused and hard-driven by the changing order of human thoughts on fundamental issues of life in science, philosophy, ethics, theology and religion.

*University of Pennsylvania*

## Atheism's Advance Among Students

GEORGE T. B. DAVIS

A TRAGIC situation exists today in the universities, colleges, and schools of the United States and Canada. During the past few years infidelity, agnosticism and atheism have been making rapid gains in many of our educational institutions, with the result that multitudes of students are wavering in their faith, or have fully renounced their former beliefs, as the several statements noted below attest.

The student publication of the University of Toronto recently declared that a majority of the students were "practical atheists." A person connected with a large boys' college in an eastern state said a few weeks ago that most of the boys in the school were infidels or atheists. Forty girls in a single society in a leading college in the South declared their disbelief in God. Such conditions are fast becoming typical rather than exceptional.

A certain atheistic association is securing the names of students in colleges and schools, and sending them their destructive literature. Shall we sit idly by and allow our young men and women and boys and girls—the flower of our lands—to be lured to destruction and not lift a finger in their defense? God forbid!

In the Word of God we read that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." So in this hour of crisis in the schools of our lands a significant campaign has just been inaugurated to help in checking atheism in the colleges, and in seeking to win the students to a saving knowledge of Christ. The new movement is known as "The Million Testaments Campaign for Students in the United States and Canada." The aim is to present, carefully and prayerfully, a million attractive New Testaments to the students in the universities, colleges and schools of both countries, and to have the Word watered by such a mighty volume of believing prayer, that revivals will sweep through hundreds of schools and colleges, and that thousands and tens of thousands of students will be born again into the Kingdom of God.

In speaking to a group of men in Philadelphia, Rev. R. R. Jones deeply stirred them by his portrayal of the atheistic conditions existing in the schools of the United States at the present time. In the course of his address he told how large numbers of young men and women from godly homes are having their faith in God wrecked by the atmosphere and teaching of many of our schools. He said:

"Some time ago I spoke to a great Southern audience. I pictured the atheistic drift in the educational life of America. A man sat on the front seat and followed my every word with an expression of agony I have rarely seen on a human face.

"When the service was over his pastor said to me: 'Did you see that man who looked like the incarnation of agony? He sat in the front seat today. He is a member of my church. He is one of the truest Christians I have ever known. He is on my board. He had one daughter. She was a beautiful child. She grew up in the Sunday school and church. She finished high school.

"He sent her off to a certain college. At the end of nine months she came home with her faith shattered. She laughed at God and the old-time religion. She broke the

hearts of her father and mother. They wept over her. They prayed over her. It availed nothing. At last they chided her. She rushed upstairs, stood in front of a mirror, took a gun and blew out her brains.'

"Some time ago in a city in the great Northwest, we were conducting a revival campaign in a large tabernacle. One night I dismissed the crowd and started out of the building. A feeble old man came down the aisle and took me by the hand. 'I would like to speak to you a minute, Brother Bob,' said the old man, with a trembling voice.

"'All right,' I replied, 'I will be glad to talk with you.' He looked at me a minute and then said, 'Let me get where I can prop against the wall, for I am feeble and old and tremble in the knees.' We walked down the aisle toward the door, and he leaned his old stooped shoulders against the wall.

"'Brother Bob,' he began, 'I am an old, superannuated minister of the Gospel. I came to the great Northwest as a missionary. It has been nearly sixty years now since I arrived in this country. When I came here I brought my bride. Oh, how happy we were! We were young and everything was beautiful. We were happy in God's work.

"'After I began my ministry here in the Northwest it occurred to us that my denomination had no school anywhere in this section of the country. We preachers had a conference. We said, 'We must build us a church school so we can educate our own children.' We perfected the plan. I subscribed a hundred dollars a year. You know I never made over a thousand dollars a year preaching. My dear sweet wife made her pledge, and though she wasn't strong physically, she did her own washing and saved the money to give to the school. We never had but one child. He was a boy.'

"The old man's face lighted as he continued. 'He was a great boy, bright, clean, obedient, Christian. He graduated from high school with honors. We were proud of him. He was president of the young people's society in my church. He prayed in public. Everybody said he was an ideal preacher.'

"The day came when he was to go to college. It was the happiest day of my life. Wife and I stood on the front step and kissed our darling boy good-bye. We both cried. We didn't cry because we were sad. We cried because we were proud of our boy. He looked so manly and clean as he went out the gate, and his shoulders were so broad and he was so erect. That night wife and I



got ready to retire. We knelt together by the bed to say our prayers. I put my arm around her, and she put her little frail arm around me, and I prayed a prayer something like this: "Our Father, we thank Thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us."

"Then the old man straightened up, threw his shoulders back like a soldier on parade, his eyes flashed fire, and he set his jaw. 'Brother Bob, while I had been preaching to my country churches, the devil had been sowing tares in that college. A skeptic had got in the Science Department. At the end of four years my boy came home with his degree, but he came home an atheist, laughing at my religion, at the gospel I preach, and at the faith of his mother. My son is a middle-aged man now, but he is a drunken, atheistic bum. Brilliantly educated, he writes letters to the papers and signs these letters "Atheist," and laughs at the gospel I have preached for sixty years, and makes fun of his old mother's faith.'

"'Brother Bob, wife and I are old. You are a young man. Go up and down this country and tell this story, and warn the people that the educational drift of this nation is atheistic. Tell the people to awake or this nation is gone.'"

One of the chief features of the campaign for students is a plan to enlist as quickly as possible 100,000 people to pray daily for revival and for the students. Neat prayer cards have been issued giving suggestions for definite daily intercession. Supplies of these will be sent free of cost, postpaid, for distribution in churches, Bible schools, and the like. You can render splendid service by sending for 10, 50, 100, 500 or more of these prayer cards to put in the hands of praying people in their church or community or city. A stirring leaflet entitled "Three College Ship-Wrecks" has also been issued, and supplies will be sent free of cost, along with the prayer cards, upon request to the Million Testaments Campaign for Students, 1505 Race Street, Philadelphia, Pa.

Some weeks ago in an English periodical, Rev. Samuel Chadwick, Principal of Cliff College, made a striking and significant statement regarding the power of intercessory prayer. He said: "The fervent supplication of one soul moved of God is an immeasur-

able force." Will not each one who reads these lines pray fervently day by day for an outpouring of God's spirit upon our lands and upon the students, and for God's blessing upon this new movement to bring back to the Lord the students who have lost their faith, and to lead multitudes into the glorious light of the gospel?

If God's children throughout the United States and Canada will pray fervently day by day, who can estimate the far-reaching influence of their intercession in opening the windows of Heaven and transforming the spiritual atmosphere of our educational institutions? Is it too much to expect that in answer to nation-wide united prayer, and through the widespread distribution of the Word of God, real spiritual awakenings will be witnessed among the students during the coming school year?

*Philadelphia*

## The Riches of Christ

J. H. JOWETT, D.D.

Mr. Spurgeon used to be fond of telling how he once laughed when preparing a sermon, the only time he ever remembered to have laughed in so serious a business. He was going to preach on Joseph. He had drawn a picture of the colossal stores of corn in Egypt, every granary bursting with the abundance. There was a supply for seven years. And there, in the midst of his vivid conception, Spurgeon saw a little mouse in one corner of a granary, worrying itself to skin and bone, in the fear that there wasn't enough to live on!

But I am afraid that believers in the Lord Jesus Christ, who have obtained access by faith into the granaries of grace, are often found worrying in the uncertainty as to whether the resources of grace are adequate to carry them through. "Shall I be able to stand?" they ask themselves in fear. "Can my sinful inclination be really conquered?" Shall I really be perfect at last? It is the fear of the mouse. Yes, there's corn enough in the granary! "Where sin abounds grace doth much more abound;" and there is enough for all eternity. "Having loved his own he loved them unto the end." We shall never outlive our Saviour's love! It is a world which will never give up its last secret; it is the "unexplored wealth of Christ."

# Christian Evidence

BISHOP H. M. DuBOSE, D.D., LL.D.

## The Philosophical Basis of Protestantism

THE paper which immediately preceded this writing dealt with the genius of Protestantism as an elemental content of history. Both theology and philosophy, to account for which is the concern of Protestantism, are prime determinatives in history. The records of all ancient peoples are chiefly taken up with their religious thought and activities; while not a few modern historians have espoused the principle of a philosophical sub-consciousness operative in history, which accounts for what is properly assessed as the intellectual order, or evolutionary advance, in civilization. In the discourse, referred to above, I have assumed that Protestantism, that is, the spirit represented in the Reformation of the sixteenth century, is also the identification of the more important occult and open face movements of intellectual and spiritual life since the beginning. This, with what is here to be affirmed with reference to what is more particularly the philosophical aspects of Protestantism, gives us our view point for the present study.

Nothing happens of chance, or through the decrees of blind fate. No spurious event, or cluster of such events, as of "a fable agreed upon," can long remain in the historic stead. Time is a stream which clarifies the current of its own facts. All acts represent motive, studied reason or impulse which reaches to some center of personal choice or responsibility. The maddest moral defections of mankind, the wildest excesses of confluent passions, as of individual transgressions, come of a logic which is basic in some form of determinative influence. It is only natural, then, to look for appreciable philosophical relationships in those great general events and movements which, growing out of individual convictions and vision, have made for world change and world empowerment for moral and spiritual advance. From any view point, Protestantism must be appraised as one of the most notable spiritual and intellectual movements of all the world ages.

From this posit of fact, it is only necessary to develop our thesis into a detailed argument.

### I.

Protestantism, as we have seen, represents the faith of Christianity as logically derived from the Written Word of Revelation. When to this is added the according fact of the history basis of the Reformation, the circle of its claims is seen to be complete. By the test of this dual witness, revelation and history, Protestantism is to be judged. Also, by the same rule it is to be self judged. When Protestants give up their faith in the Written Word, or weaken concerning the doctrines and principles which have been deposited therein, they lose their attitude of philosophical consistency, and open the way for judgment, both from without and within. On this basis, the present program of humanistic modernism has no just claim to be known as either Protestant or evangelical. Its typical output, the metropolitan school of subjective criticism and pseudo-scientific interpretation, describes the climax of philosophical contradiction. It uses certain statements of the Written Word as a pulmotor to preserve its own weakening animation, while it violently assails and dishonors the most glorious doctrines of that record, and holds in contempt the cumulative voices of history. This observation, though somewhat eliptical, as regards the present discussion, has a pertinency as evident as the space between the poles.

The morality which rests upon the mutually derived conclusions of operative truth and conscience represents a thoroughly philosophical consistency in thought and recorded history. The evangelical theology, as also those standards of Christian morality which are assessed to the purest types of Protestantism, are rules, or tests, to which philosophy itself might well appeal. Justification by faith is the conclusion of a syllogism as exact as that which subtends the major premise of



Aristotle. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The primal fact in regeneration is the sinner's consciousness of sin. Without knowledge of theology or philosophy, the sinner has this sense, if it be no more than that of moral lack. This sense is the point to which the Spirit brings conviction of sin and the promise of forgiveness. Equally, the sinner thereafter knows if he has made this confession of guilt, a completely self directed mental action, on which rests the divine pledge of justification. This pledge is mathematically, logically, philosophically exact and dependable.

Following justification is the gracious aftermath of assurance, or the witness of the Spirit, which is correspondingly of mental processes, quickened of the Holy Ghost, and categorically related to the higher emotions and soul fellowships. The discovery of a constellation, or the fixing of a stellar orbit, is not more an answer to unchanging law than is the entering of the penitent into discipleship and the finding of the life of grace. The sowing of seed and the reaping of harvests, perfect in themselves as exhibits of the philosophy which acts and reacts in nature, have been made parables in the more certain fructifications of the kingdom of God. The kingdom of heaven is like unto a sower, a builder, a mathematician, a wise and faithful treasurer, a scribe of the divine exactitude. It is for those to whom Protestantism has been committed as a trust to see that it trains to the ideal of its hope and answers to the baptism of its past.

## II.

Protestantism represents a religious experience which not only makes appeal to the Written Word, which is settled in absolute wisdom, but also to the philosophy of life, as derived from, and influenced by, those higher forces seen to be operative in history and other results of world intellection. The Anglican interpretation of the philosophical guarantee of Scripture content, and of its self instituted rule of application, are well put in the Edwardine Article on the Canon: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." This is

not only a certification of the divine Word, but is the interposition of the last syllable of logic and philosophy in its defense. It is the finality of Protestantism.

A later near-Anglican addendum to the above cited Edwardine Scripture interpretation, a further history marked return to apostolic consistency, affirms that "all these teachings of Scripture we know God's Spirit writes on truly awakened hearts." This writing is not a new indenture; but is a recovered original from a palimpsest written over by the hands of casuistry and a "philosophy falsely so-called." Regeneration is the recovery of the divine likeness and the divine wisdom in a lapsed, or disobedient, humanity. It is the law of self fulfillment in the divine plan.

Religious experience has been much misconceived of, perhaps redundantly so from the Protestant viewpoint. It too constantly has been regarded as something apart from the doctrines and institutes which embody the spirit of Protestantism. Experience is valid only when it comports with these; not that experience is a matter of theological exhibits; but the doctrines of Christ are the source and guarantee of the spiritual life. It was the fetichizing of doctrines and ordinances that provoked the resistance of Protestantism, and called it out of the hidings of history and tradition, armed with the faith and zeal of the apostolic beginning. In Protestantism, doctrine is not one thing and experience another. They are of one and the same substance, both having emerged under the testimony of the Spirit. False to themselves and their constituencies are those Protestant teachers who imagine the possibility of betraying the doctrines of divine fact and grace, and yet retaining their part in the fellowship and communion of true believers. Religious experience, of which Protestantism at its best is the approved interpretation, goes back to the laws which are fundamental in the philosophy of life. Life, at last, must answer it to itself.

## III.

Protestantism is grounded in a record whose order answers to the philosophy of written history (we have seen that such a philosophy is well attested), as also to the divinely revealed antecedents of all the ages anterior to the writing of records. This rule applies to individual being, and to group and racial reactions noted through continuous

centuries. Human nature remains the same within the limits of a law which yields both righteous and sinister results, according to the choices of those put under mandates of the same. "According to the deeds done in the body." Here the consistency of reason and the exactions of law meet to produce an inevitable and final result. True Protestantism spells consistency and logic in both ethics and theology.

The issue between Protestantism and its historical antithesis, papal ecclesiasticism, is the free interpretation of truth as against dogma. Dogma, particularly as relates to moral and theological matters, is the acceptance of a mental and spiritual attorneyship, is against free will and responsible choice. Here is the open way of mental philosophy. "The proper study of mankind is man." This study is along the line of the divine revelation. All else, science, history, civiliza-

tion, can be considered only as contributory to its ends.

As a conclusion, it is worthy of being reaffirmed that Protestantism, if true to itself, must stay by the Written Word. Baleful present day reactions in theology, misadventures in ethics and manners, justified in the name of science, are to be charged against Protestant leaders who have made denial of the highest claims of inspired Scripture. Protestantism which, in a time of deep spiritual degeneracy and tumultuous passions, retrieved the Written Word on the basis of its appeal to both faith and reason has come to a time when not a few of its would-be exponents have brought it to a challenge before men and angels. The anomalous call comes for a reformation within the house of the Reformers. The truth cannot abide with those who have lapsed from its ways.

Nashville, Tennessee

## Current Scientific Discoveries

PROFESSOR GEORGE MCCREADY PRICE, M.A.

### Life more than a Mechanism

THE older ones among my readers will remember how completely the mechanistic philosophy prevailed thirty or forty years ago, or around the end of the nineteenth century. Doubtless it was largely due to the triumphant vogue of Darwinism, which at that time had reached its culmination; for with the turn of the century and the rediscovery of the principles of Mendelism, biologists found that they could no longer believe in the method of evolution as taught by Darwin.

In its period of popularity, the mechanistic philosophy made thought and purpose just by-products of physical and chemical processes. The dictum that the brain secretes thought just as the liver secretes bile, was triumphantly flaunted before the little bands of vitalists and Christians, as proof that there is no God and no future life.

But many are the signs that a change has come over the spirit of their dream. The biologists are still trying to explain the contraction of muscles and the digestion of food in terms of physics and chemistry. But

many of them are now saying that, even if they do succeed in reducing the ordinary vital processes to chemical and physical processes, there will always be a something left over which cannot be thus equated or explained away.

A recent paper in *Science*, by Wm. A. Kepner, of the University of Virginia, discusses these problems as marking a recent drift in biological thought.

He quotes Millikan as having asked in his recent presidential address at Cleveland, "Has not modern physics thrown mechanism, root and branch, from its house?" And Jeans who declared so positively for belief in a real creation: "Everything points with overwhelming force to a definite event, or series of events, of creation. . . . The universe cannot have originated by chance out of its present ingredients."

Kepner refers to an anatomist who was in the habit of telling his students that he had dissected many human bodies but had never yet found a soul. But Kepner says that even an amoeba shows itself capable



of meeting contingencies. "This fact," he says, "carries us beyond science, whether we like it or not. . . . I have studied many amoebas and have never failed to find more in them than that that occupied space, namely, the ability to meet contingencies." (*Science*, June 26, 1931; p. 693.)

He proceeds to give many other illustrations, and declares that all living things present this apparent teleology or purposiveness. And he says:

It is because of this that biologists must so frequently use the phrase "in order that." Physicists and chemists can get along with the phrase "as a result of."

He describes some experiments which he performed with a small worm known as *microstomum*. This creature habitually feeds on *hydrae*, which are minute polyps having stingers, these stinging parts of the *hydrae* being apparently the chief object sought by the worm in eating them. Even when the *microstomum* has been reared for over 20 generations without ever having access to any *hydrae*, it will eat the latter on the very first opportunity. The anterior end of one of these worms was amputated, the posterior end was also amputated, the middle part alone remained; but in time both ends were properly renewed or regenerated, so that it now had a new head and a complete body. The resulting animal was thus essentially a new creature; for it had a new central nervous system. Also its ancestors for some 15 generations had never seen a *hydra*. Could there have been any trace of mechanistic memory under such circumstances? Yet this new creature showed exactly the same sort of selective or purposive behavior as did its ancestors; for it ate a *hydra* on the first opportunity and appropriated the stinging parts, whereas when gorged with the latter it will always reject a further supply.

Again I quote from this author:

This research has convinced me that life persists and is purposive.

Were I to have made this claim fifteen years ago, I should have had difficulty finding support in biological literature.

But times have changed. There appears to be a drift away from mechanism in modern biological thought. . . .

In modern biological thought, therefore, purposiveness is coming to be recognized. Mind is no longer the clatter of machinery but an entity placed upon a par with matter. Less is heard these days of cerebral cells secreting thoughts as the liver secretes bile than was the case twenty years ago. Biologists may come to realize that mind (life) is an entity with which they must deal as physicists

and chemists deal with matter. They may come to agree with Jeans when he says, "Today there is a wide measure of agreement, approaching almost to unanimity, that the stream of knowledge is leading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine."

Yes; life is more than mechanism. Yet in the behavior of not-living matter, as well as in that which we call alive, we as Christians ought to recognize the ever-acting wisdom of the living God, the maker and preserver of the universe. Too often modern biologists are recognizing only a sort of pantheistic view of life and nature, instead of seeing in all the phenomena variant manifestations of the work of the great Jehovah. In the various forms of living things he has imparted as it were varying degrees of his own life, this imparted life coming to its highest manifestation in man, who alone has been endowed with the ability to appreciate moral right and wrong, to hold communion with his Maker.

To man also has been given the precious promise that, if he persistently chooses God's way, God's plan for his individual life, and becomes an overcomer, God will ultimately endow him with eternal life, a life which measures with the life of his Creator. This glorious prospect has been purchased by the death and resurrection of the divine Son of God. And if we are compelled to lay down this life, we have the assurance that ultimately, because Jesus lives, we shall live also. And that glorious life none shall take away from us.

Science in its stumbling, blundering way reaches only a part of real truth. After many mistakes it is now learning that life cannot be measured or evaluated by the microscope or the test tube. Yet no accuracy or ingenuity of experimentation can give us a knowledge of salvation from the slavery of sin, or impart to us the assurance of a future life. True life and immortality have been brought to light only through the gospel. And modern science, with all its search for truth and its undeniable benefits to the material comfort of man, needs the light of the gospel of Jesus Christ to make it of the most benefit to the human race.

*Berrien Springs, Michigan*

Prof. Louis Agassiz, the ablest naturalist in the world at the time of his death, said that the Transmutation theory was "a scientific mistake untrue in its facts, unscientific in its methods and mischievous in its tendency."

# The Church in Europe

FREDERICK HASSKARL, M.A., B.D.

## Dogmatics and the Sermon

IN the first part of our interpretation of Bishop Ihmels' treatise on "Dogmatics and the Sermon" we realized one essential fact, namely, that he placed all emphasis upon the vital importance of the Revelation of God as it is to be found in the Word of God. Faith alone can rightly grasp the Will of God as it is revealed in the Saviour Jesus Christ. The piety born of this Faith attests to its truth and feeds upon it. It follows then that only he who has the Faith has the understanding of the Gospel and is thus alone fitted to preach it to the saving and strengthening of souls.

The second part of the treatise deals in particular with three conceptions of the presentation of the above: the Roman, the Lutheran and the Methodistic.

Bishop Ihmels rightly stresses the significance of the dogma during the Protestant Reformation. The dogma, he informs us, aims to determine the content of Revelation in fixed terms. It is natural, inasmuch as the Reformation restored the sermon to its proper importance, that the dogma was of vital significance to the sermon. It is a mistake to think that the Reformation broke fundamentally with the old Church or even that it should have. It is more correct to say, that due to the Reformation the dogma awoke to a new life. However, the difference is to be carefully noted. Mediaeval piety formulated the dogma with primary emphasis on the Church. The saving Church was the center, and to it was the individual directed for his salvation. The piety of the Reformation formulated the dogma, in order that it might be the immediate supporter of the Christian Faith, and through it the Faith of the individual. It was always "Christ for us." For instance, the traditional understanding of the reconciliation perfected in Jesus Christ receives a totally new meaning, inasmuch as it becomes directly the correlate of justifying Faith. The piety of the Reformation lives absolutely in direct rela-

tion with the Head of the Church.

Luther was supremely clear in this respect. Every sermon should bring Christ to man and man to Christ. Luther had the sermon in mind when he complained that the Church "silenced" Christ, for the ultimate aim is to preach Christ, "not to direct men at the same time into the channels of their own deeds."

Yet Luther does not reject the dogma of the Church. For him the Gospel is "in its shortest form a statement concerning Christ, that He became the Son of God and of man for us, died and rose, the Lord set over all things." Even he states that it is not enough to believe that Christ arose from the dead, for even the wicked believe that there is a resurrection, yet for him the superlatively vital fact of Christianity centers in the Resurrection. "This is believing in the Resurrection, when we believe, that Christ took upon His head our sins and the sins of the entire world and with it the anger of the Father and accordingly drowned both in Himself, through which we are reconciled with God and become pious."

What Luther misses is that the traditional sermon does not lead Christians to embrace with personal Faith all that which is preached about Christ, so that He becomes "my Lord" and "my Saviour." In other words Bishop Ihmels says, "The sermon neglected its peculiar task: to bring Christ to us, so that He Himself is enabled to create Faith in us." Thus alone can the sermon help us, so that (Luther) "we be freed of the fear of sin, of death and of hell and obtain a joyful certainty toward God, enabling us to pray the Lord's Prayer in truth and from the heart."

This difference separates the sermon of the Reformation from the sermon of Rome. Even today the Roman homilectics teaches that Christ should form the entire content of the sermon, but it is meant in the sense of an ecclesiastic deposit, which the sermon



must pass on. "So it is the more characteristic, that the question, which is supremely vital to us, hardly dawns upon the Roman preacher; how must the proclamation of the objective Faith be constituted, so that it is able to call forth subjective Faith?"

Bishop Ihmels illustrates this statement by examples from the sermons of Father Rieder as follows:

In four sermons for Easter the meaning of this Festival is nowhere emphasized, namely, the significance that should be ascribed to the Resurrection of Jesus for the historical fact of salvation. So it follows that even piety is not led to ground itself with its central certainty upon the Easter Miracle.

In a word, "Piety does not live directly from (out of) the historical Revelation of God."

When we come to Methodism we discover a close relationship with the Lutheran type of sermon. Both stress in common the necessity of personal Christianity, *i. e.* personal communion with God and personal experience of God. Historic Methodism maintains the central position of Faith. Yet the Biblical grounding of subjective piety is not attained solely on the basis of the historical Revelation of God in Christ.

The Revelation of God does not as in the Lutheran conception become the all-supporting foundation of personal Christianity . . . It is not sufficiently understood, that *Faith*, in which we have and hold God, is not only born of the Word of Christ, but also exists from beginning to end only as Faith in this Word.

The German scholar is profoundly impressed by Wesley's sermons. Faith is absolutely indispensable. Faith is the only way to salvation. However, it does not seem to Bishop Ihmels that it comes to pass in the plain Lutheran sense, "that the Revelation of God, through which alone man is enabled to live, *i. e.* only in the Faith that, having been created by Revelation itself, enables man to affirm his acceptance." To him it would appear that Faith is preached as a condition to be performed by man. If this is so, then the way is barred from the start in permitting Faith to manifest itself as a necessary working of the Word. "In spite of all precautions Faith nevertheless threatens to become a human performance." The Bishop claims that this accounts for the fact, "although the position taken to the Revelation of God may differ, yet the substance of Methodist piety remains untouched."

In these days of the "Modernistic" doctrine of salvation by human character the following paragraph is helpful in explaining the solid conservatism of Lutheranism over against the prevalent tendency in Methodism toward a rationalistic humanism:

As Wesley experienced his conversion in a study of Luther's Introduction to the Epistle to the Romans, one may well think, that he had caught the spirit of Luther's conception, that all proclamation of the Gospel in its last analysis has but one goal: to create men who are without doubt sure of their salvation. Methodism also follows Luther herein, that for this certainty all should depend upon Faith and that this Faith is unthinkable without the historical work of Christ. Although the Methodist sermon places men always in the presence of the work of Christ, it is not able, considered as a whole, to lead the fear stricken conscience on to seek certainty of forgiveness and salvation in the historical work of the Salvation of Christ without any reflexion at all upon other things. Rather it is because Faith manifests itself as a condition of salvation; the assurance concerning the state of salvation can be found at last only in an immediate impression of feeling or in a reflexion upon the ethical expression of Faith. The Lutheran sermon, however, can lead the Christian on to disregard totally every single matter and to ground himself solely upon the Grace of God revealed in Christ,—as we sing

"The ground on which I ground myself  
Is Christ and His blood."

Bishop Ihmels has a serious question to ask the Lutherans also: "In how far in this conception really successful for the Lutheran sermon?" He answers, "I fear that the question and the thought of the certainty of salvation in our church of today does not at all occupy that central position which belongs to them. Self-evidently I do not mean to say, that every sermon should aim mechanically to establish the certainty of salvation through Faith on account of Jesus Christ. However, whether expressed or not, it should be the ruling center of all our preaching. It must be the duty of the sermon to lead to this certainty and to strengthen man in it, to call man to repentance in its name and to permeate religio-ethically through it man's manifold life."

"Dogmatics and the Sermon." It is evident that both are closely related, *if* Faith is the root from which they spring. Faith is the only justification for Christian dogmatics and Faith is the only justification for the Christian sermon. This is the rich and fruitful judgment of an eminent, scholarly

churchman. Bishop Ihmels concludes with these words:

Indeed, the sermon should learn in the school of dogmatics, which makes itself consciously the sci-

entific interpreter of the knowledge of Faith for the congregation. In short, one should emphasize, how the sermon of the Church and the dogmatics of the Church reciprocally fertilize each other.

*Wilmington, Delaware.*

## THE PULPIT

JAMES M. GRAY, D.D.  
I. M. HARGETT, D.D.  
ELMER ELLSWORTH HELMS, D.D.

FLOYD TOMKINS, D.D., LL.D.  
MILTON HAROLD NICHOLS, D.D.  
WALTER D. BUCHANAN, D.D., LL.D.

CLARENCE EDWARD MACARTNEY, D.D.  
REV. CARLTON R. VANHOOK  
THOMAS S. BROCK, S.T.D.

## The Cross

STEWART M. ROBINSON, D.D.

*He endured the cross.—Heb.12:2.*

### THE CROSS AND SKEPTICISM

**A**NATOLE FRANCE, the brilliant agnostic, once wrote a story making Pontius Pilate a character. In it Pilate is asked if he remembers the Crucifixion. He replies that he can hardly recall the fact. But one wonders if the skepticism of this writer has not trodden under foot his artistic sense of reality. After all, we wonder if Pilate did forget that morning when Jesus stood before him? Would Pilate ever have been a figure in a story had it not been for the Cross of Christ? Would Tacitus ever have mentioned the Roman governor except he had need to fix the date for the slaying of Jesus?

### A STAKE IN THE UNIVERSE

When Jesus was stretched on the Cross a stake was driven into the universe. The Cross accomplished something for all time. Jesus died to satisfy Divine Justice. The Cross is a fact as big as creation. The world today is full of a deep pessimism. Biologists have found in man likenesses to the beasts. Philosophers have plumbed the depths of human thought and have brought back a sense of futility. Psychologists have probed the human heart and found it full of dire potentialities. Where shall we go to balance the score? Is the balance against us? No, a thousand times no. No, because the Cross is there.

### GOD AND GOOD FRIDAY

The Cross drove a thorn into the heart of God. When Jesus hung upon the Cross He bore the sin of the world. "He gave His life a ransom for many" (Matt. 20:28). "He died for our sins" (Rom. 4:25). He was

what John the Baptist declared Him to be, "the Lamb of God that taketh away the sin of the world" (John 1:27). Jesus Christ was put forth upon the Cross as "the propitiation," "through faith in His blood" (Rom. 3:25). "We are justified by His blood" (Rom. 5:7). "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God" (2 Cor. 5:21).

### MY GOD, FORSAKEN!

The greatest saints when dying amid the tortures of their persecutors have found blessed consolation. Out from the flames have come sermons, blessings, testimonies. Stephen dying saw heaven opened. But Jesus dying cried out: "My God, My God, why hast Thou forsaken Me?" Notice the wonderful use of words, "My" and "Forsaken." Not for one moment did Jesus lose touch with His Father, and yet He felt the burden of utter rejection by that same Father. What can be the explanation? Only this; that He bore the sin of the world.

### GETHSEMANE

Men facing the last dread hours of life often talk calmly with their friends. Socrates pronounced one of his most wonderful dialogues while waiting for the cup of hemlock. Common men have gone about their duties while the death-angel came with beating wing. But Jesus wrestled alone in the garden. His friends fell asleep. They were standing the ordeal better than He was. Wherein lies the secret of that "strong crying" and that sweating like great drops of blood. Was it not in this: that the Sin-bearer saw the burden and was taking upon



Himself for the last great lift that sin of the world?

#### HE MUST SUFFER

I have laughed and talked with men while we were going to almost certain death. Thousands of men left the shores of America during the great war convinced that they never would return. They sang and cheered. But Jesus "set His face to go to Jerusalem." He made known unto His disciples the terrible climax with deepest pathos and most solemn words. Jesus was "troubled in spirit." Only one answer can be given. He was the Divine Sacrifice. He was to be offered as a Propitiation for sin.

#### JUDICIAL PROCESS

Jesus might have died in an accident. The Tower of Siloam might have fallen upon Him. He might have been assassinated by Judas in a fit of anger. But Jesus went through a judicial process of law, and was condemned to the Cross. *Miles expedi crucem*. These fateful Latin words were pronounced over Him by a Roman Imperial magistrate who had the authority to say them. But while he condemned he did what no other judge has ever done, he confessed the entire innocence of the Prisoner. Whatever can be the solution of this contradiction? None but the fact that in the great plan of God this Man, Ecce Homo! was to be the Scape-goat of the world. "On Him was laid the iniquity of us all."

#### IT IS FINISHED

Out through the darkness of that afternoon rang those words, "It is finished." What finished? The Redemption of Man. The world was saved. Sin was expiated. Every demand of infinite justice had been met. The bonds which shackled earth's teeming millions had been broken. To every human being there remained a ransom. Who paid that debt? God, in His Son.

#### A WOUNDED GOD

The Cross not only stands in the universe as a fact, but the Cross also forever affected Christ, the Son of God. When He rose from the dead and appeared to His own, He bore in his hands the wounds of His Crucifixion. When He ascended from earth to heaven He carried those wounds with Him. While He intercedes for His own here below upon the earth, He carries those stig-mata. When He comes again, or when we see

Him there in those mansions yonder, He will have the nail-marks and the spear thrust. The Cross changed Jesus Christ forever. Through all eternity in His glory and in the consummation of His Kingdom, amid the tens of thousands of His hosts of redeemed brethren, He will ever stand a Wounded Saviour, "Wounded for our transgression." We do not worship the pre-existent Son of God. We do not worship the Babe of Bethlehem. We do not worship and revere the Teacher of Galilee. We worship and have faith in the Crucified Christ, the smitten Son of God, the bloody form of One "who suffered there for me." Christ remembers the Cross and will forever.

#### WHO CRUCIFIED CHRIST?

Someone has well said that the Cross reminds us of the guiltiness of every man. Many human influences conspired to nail Jesus on the Cross. Outraged bigotry in Pharisee and Scribe; threatened loss on the part of grafting Sadducee, the blindness of an angry disciple; the unreason of the mob; the time-serving fears of a doubting Governor; all these played their part, and in the several motives each one of us can see ourselves mirrored again. Those forces are contemporary today. We are actuated by such urgings.

#### SINS AND THE CROSS

But if my sins nailed Jesus to the Cross, then His Cross also avails for my sins. Something happened that day which is significant for the heart that feels the weight of its own wickedness. The human heart has poured out its richest treasures because of that Cross. [From a business journal, *The Manufacturers Record*, the following sentiment comes, a tribute to the everlasting power of the Cross to impress the minds of men.]

A Harvard University student once wrote a poem which won recognition from his University. In it is this stanza:

"I know not how that Calvary's Cross  
A world from sin could free,  
I only know that Matchless Love  
Has brought God's Love to me."

People tell us today to confess our sins. Well and good. But when the sins are confessed what shall we do with them? We have come to the time of year when we clean out the dark corners of the house, remove the debris of our yards and renovate our

gardens. It is good that we should dig out and drag forth all the evil which has gathered together. But if you leave it all piled upon the surface, you have made matters only worse. All must be disposed of. Where shall we bury our sins? Under the Cross. Confessing sins only brings them to surface. We must get rid of them. Left around on the surface of life, they may serve to disgust us and cause us to turn away in repugnance, but they will ultimately poison us and doubly damage us unless we can get rid of them.

#### THE CROSS IS THE SOLUTION

The Pilgrim of John Bunyan's famous allegory was not the first nor the last who found that his burden rolled away when he came to the Cross. A new planet recently swam into the ken of mankind. For all time that planet has been there swinging in its own majestic orbit far out beyond the rest of the stately choir. More recently that planet has been present as a disturbing factor in the careful calculations of learned men.

Equations, formulae, laws of motion have shown errors and these divergences have been a source of perplexity. But this planet has explained them. So with the Cross.

A type of Christianity has tried desperately but without success to get along without accepting the Biblical idea of the Cross. Human hearts have tried to get along without the full blessing of the Cross. But it does not work. We need the Cross in our own lives, not just a cross, but the Cross of Christ. God knows we need it, and that was why Christ paid the price to give it to us.

It is the world's great medicine. It stands revealed in the Last Supper and at that feast Jesus said: "Drink ye all of it."

I take, O Cross, thy shadow  
For my abiding place;  
I ask no other sunshine than  
The sunshine of His face—  
Content to let the world go by,  
To know no gain or loss,  
My sinful self my only shame,  
My glory all the cross.

*Elizabeth, New Jersey*

## For Your Scrap Book

REVEREND A. WALLACE COPPER, B.A.

### Elizabeth Barrett Browning \*

ELIZABETH BARRETT was born in a home of luxury. Her father for many years had lived in Jamaica, as a slave owner. His attitude toward his family was the same as it was toward the slaves. As a consequence the children learned how to appear to be obedient. Parental sternness had forced them to acquire a dual attitude.

Elizabeth was truly sprinkled with fairy dust. At nine she wrote an epic; at ten she wrote various tragedies in French and English. She loved to read Homer and was completely drunk on the wine of Parnassus. Gods and goddesses found their way into her theology which she strangely reconciled with Christ. Her father was ignorant of his child's paganized belief, firmly, in the gods of Olympus and when she later came to doubt them she doubted God Himself. Each night she concluded her prayers by saying,

"O God, if there be a God, save my soul if I have a soul."

Mr. Barrett's discipline was built on a system of "don't." "Don't read Gibson's history, it is not a proper book;" "Don't read Tom Jones and none of the books on this side." Years later Elizabeth Browning wrote, "So I was very obedient and never touched the books on that side, and only read instead Tom Paine's *Age of Reason* and Voltaire's *Philosophical Dictionary* and David Hume and Werther and Rousseau."

Mr. Barrett was proud of his thirteen year old daughter who had just completed a grand epic, "The Battle of Marathon." He took it to the printer and had fifty copies made to be distributed among the relatives and friends.

Because of ill health Elizabeth went to Torquay. The friendship with her brother Edward is beautiful. At "Hope End" they romped over the hills together. In London they ventured out on the social graces. She insisted Edward go with her to Torquay.

\* *Elizabeth Barrett Browning*. Louise Shultz Boas.



Her father consented with reluctance. One day, in Torquay, they differed in opinion. It was a trivial matter but Edward left the room irritated. With two others he went out to sea. They had not returned at sunset. Another day passed and they had not been sighted. On the third day the bodies washed ashore. The grief of Elizabeth was almost beyond endurance. For the rest of her life the faintest mention of his name made her shudder. Years later she forced herself to tell the story to Robert Browning, asking him never to refer to the matter to her or anyone.

The first real contact of Elizabeth Barrett with grief might have betrayed her into bitterness or into a spineless self-sacrifice or a complaining femininity. Instead it softened her character. It deepened her poetic powers. It increased her literary productions.

In 1844 she published two volumes, *The Drama of Exile*. The critics sounded a clarion for England's foremost poetess. An American edition was almost instant in popularity and extravagant praise. Edgar Allen Poe expressed his personal appreciation. In spite of her modesty she knew at last she was experiencing fame. She had lived apart from the world; had observed but never shared its activities, had ventured forth only in the mildest weather to see the grass and the trees and the people on the street. For weeks at a time she lay quietly in bed to be visited only now and then by her brothers and sisters, her father and a mere handful of friends. It simply astounded her that she, country-bred, weak, untraveled, unknown and a woman should now be deemed fit to stand beside the poets she most loved and respected.

In 1845 Robert Browning wrote her a letter in which he said, "I love your verses, dear Miss Barrett." Again he said, "I do, as I say, love these books with all my heart, and I love you too." He came to see her once a week. Elizabeth had his picture removed from the wall of her room, for she declared it might effect the size of his head to see his picture beside that of Tennyson and Wordsworth. In reality, she did it because she loved him. They were not two children. She was thirty-seven. He was thirty-two. When he first kissed her hand it was doubtful which of the two were the more embarrassed. Both were novices in the

art of loving, but they walked its path step by step. Elizabeth Barret wrote:

First time he kissed me he but only kissed  
The fingers of this hand wherewith I write,  
And ever since, it grew more clean and white  
A ring of amethyst,  
I could not wear here, plainer to my sight  
Than that first kiss.

She confessed she was living in a dream, "leaning half out some turret window of the castle of Indolence and watching the new sunrise," and was being dazzled by its glory. No matter how frequently she saw Browning she revered his genius and for this reason felt the impossibility of her dream. She wrote to him, "Can it be, I say to myself, that you feel for me so? Can it be meant for me? This from you?" Elizabeth could hardly realize it was Robert Browning who would write that he "Was made and meant to look for you and wait for you and become your own forever."

One day in his study he wondered what would be the event of his love. Depending upon the laws of chance he opened a book at random and his eyes first fell upon the verse, "If we love in the other world as we do in this, I shall love thee to eternity."

One night when the family was at the dinner table she crept down the stairs and went to the church around the corner and married Robert Browning. Her father had been opposed to it. He declared he would rather see her dead than to be the wife of Browning. But he did not count now. He had ruined his own chances for self-respect. She married in spite of her father. The night before her marriage she wrote to Browning and said, "By tomorrow at this time I shall have you only to love me, my beloved! you only! as if one said God only."

Their life in Italy was beautiful. She wrote:

If thou must love me, let it be for naught  
Except for love's sake only. Do not say  
"I love her for her smile, her look, her way  
Of speaking gently—for a trick of thought  
That falls in well with mine."

She completed the poem by saying:

But love me for love's sake that evermore  
Thou mayest love on, through love's eternity.

While in Italy she kept writing little sonnets and constantly refused to show them to Browning. One day she pushed forty-four of them in the lapel of his coat and ran into another room. He read them. In one she said:

God only who has made us rich, can make us poor.

Browning saw that these were more than the sentiments of a single heart for another. Elizabeth had never shared the emotions of the world. She was an intellectual not a lyric poet. Browning, as he read these sonnets, was impressed with their universality. He declared they represented a true treasure and ought not to be hidden from the world. They were the finest sonnets since Shakespeare. But she did not want them published. They were her whisperings to him. He finally persuaded her and the world has shared his joy.

Their life was so happy. To both of them it appeared to be a dream. She had bravely brought a son into the world, but the strain of life finally overcame her. One day her

sweet, pure spirit passed out into the world unseen. Robert Browning could do nothing but pace the floor and say, "It cannot be. It cannot be." But it was.

In these perilous days of intellectual awakening any reflective mind will confess it is not always easy to possess a theistic faith. But anyone who has read Eddington's book, *The Nature of the Physical World*, will confess it is not easy to possess an atheistic faith. If we must give an explanation for the evil in the world, they must give an explanation for the good in the world. In explaining the world's nobility such a beautiful character as Elizabeth Barrett Brown- ing demands an explanation.

Philadelphia

## Young People's Department

REVEREND HAROLD JOHN OCKENGA, M.A.

### Topic for September 13 Higher Education—Those Who Leave Us

H. J. OCKENGA, M.A.

Scripture—2 Timothy 2:15—Proverbs 1:13.

#### Introduction

WHEN visiting several Bible schools I have noticed the prevalence of the motto: "Study to show thyself and prove unto God, a workman who needeth not be ashamed, rightly dividing the Word of Truth." This motto not only very aptly serves for Bible schools but truly ought to be a motto of every Christian student who is ambitious for higher education. All of our study ought to tend to make us approved unto God, whether it be in science, in religion, or in art.

In the book of wisdom, we are instructed above all things to seek wisdom. But there is a difference between knowledge and a sound mind. A sound mind is one of the several gifts of the Spirit, and many an uneducated man possesses the wisdom of common sense, without which, even though one were thoroughly educated, he would not be wise. Facts are indispensable for higher education but they are not indispensable to wisdom. This is one thought that our youth ought to bear in mind when leaving the home church for college. Their real understanding and wisdom will come, first, through a godly fear of the Lord. Facts added to this make a truly wise man.

There are three difficulties which arise from the fact that many of our young people go away to school. The first is the difficulty faced in the churches that they leave. The second is the problem of choosing the right school to meet their needs. The third is the problem arising in col-

lege towns of keeping college students interested in church and Christian work. These three comprise the divisions of our subject for discussion.

#### I. The Vacant Place

Every fall there is an exodus of a host of young people who are natural leaders from our societies and churches to colleges and universities. This leaves a great gap, and sometimes we are tempted, as Pharaoh of old when he saw his Israelitish servants leaving Egypt, to rein up our chariots after them and to bring them back to their accustomed tasks. They have left tasks that are not completed, at the very juncture when they were most prepared to accomplish these tasks. The work is disrupted while new blood carries on with the same blunders and mistakes the former leaders made.

Then also, there is a great gap left by those of the college age. This is felt in some churches more than others. In the city churches there are more of the college age who do not go away to college than there are in the finer residential districts. These city churches are able to carry on without much interruption. But in the places where most of the young people of college age depart every fall, the problem is a great one. There are left two groups—a high school group and a young married or about to be married group. The latter still feel that they are young people, and yet they are too old for the society. They have also been weaned away from society work during their college years, and now find it very difficult to reenter it, even though they desire to do so.

The young group really comprises the crowd for which most can be done. The high school age is the most impressionable age of youth. Here ideals and ambitions of life are formed. The young



man who makes his decision for the ministry in his high school days has a better opportunity for success than the college student who changes his course near its completion or than the college graduate who wakes up during his early twenties to what he should have been. The same is true of all other professions of life. Not only of the profession, but it is also true of character, and the young person who has definite Christian ideas about his mind, his body and his spirit, will be more prepared to face the temptations of our modern large school than one who does not possess them.

Just as valuable are the older group. They must be won to the idea of carrying on the church work. They must now be eased into the leadership of the whole church. The Young People's Society is the best lever to accomplish this. From active directing of its policies, these young people can be taken into the more elderly organizations of the church.

## II. The New Relationship—Where Shall We Go?

It ought to be the function of a good Young People's Society to direct the minds of its members to the right kind of college. Where an individual goes to school is often decided by friendships or prejudice, whereas, it should be studied from the light of the needs of the individual. If one is thoroughly trained in Bible Truth and Christian Doctrine before entering college, he then is able to hold his own in an unbelieving university in which he will constantly have slurs thrown at his face. But if one is not so prepared, it is suicide, spiritually speaking, for him to enter such a school of higher education. The reason is this: In four years he has poured into his mind the doubts and arguments to support the doubts which have been gathered in forty years of study by some unbelieving professor. In order even to meet these arguments it would take years of study on the part of the student. This is manifestly impossible during a four year course in college, and the culminating effect of doubt upon doubt and question upon question is that ultimately the student throws over his Christian faith.

When positive teaching has first been received the student is prepared to weigh in his mind both the positive and the negative and to make his own decision. This will be far more impartial and just than what the average student receives. Thus a wise plan is for one who has chosen a professional life to spend four years in a small Christian college and then to go to a large university. And for one who is just to take an arts course, it is wise to spend at least two years in a small Christian school. The unbelieving college is one of the sore spots of the Christian world.

## III. The Need of Readjustment

Strange to say that many of our college graduates become lost to the church. During their course they are weaned away from church and become imbibed with the idea that they can do without it. To counteract this, each young person ought to join a college church in associate membership. This will help him to bear responsibility during his four college years. He ought to become active in some branch of Christian work which will retain his interest throughout these years. The

Methodist Church has a wise plan through its Wesleyan societies on the campuses. The Presbyterian Church provides a college minister in many of our large schools. Contact with him will often place one in active work. And in at least forty of our colleges there is the League of Evangelical Students.

The League of Evangelical Students is an organization of students that is continent wide. It was founded in 1925 at Princeton by a group who felt the need of spiritual fellowship among evangelical students. Its aim is to exalt our Lord Jesus Christ—by setting forth the Gospel of His Grace presented in the inerrant Word of God, by promoting the intellectual defense of evangelical faith, by proclaiming the joy of Christian living through the indwelling power of Spirit, and by presenting the claims of the Gospel ministry at home and abroad. By these means it desires to present a well-rounded witness, spiritual and intellectual, to the truths of historic evangelical Christianity. Its headquarters are at Wheaton, Illinois, with William J. Jones as General Secretary. A monthly magazine is printed by the organization. Every Christian student ought to be in touch with this group.

## Conclusion

This is the day in which every student must think his way through upon Christianity. In order to do so, he owes it to himself and to his church to be fair, and being fair means that he will hear both sides of the question. The only way to do this is to receive the positive mind first.

## Questions

1. What can be done to fill the vacant places and bridge the gap left by those who leave us for college?
2. What principles should govern one's choice of a college beside Christian and educational?
3. What are the duties and opportunities of a young person upon a college campus, personally as a Christian, and socially as a Christian?

## Topic for September 20 Home Opportunities—Those Who Stay

LYNN S. MOSSER, B.A.

### Scripture—Acts 6

Every Christian is a necessary member in Christ's body. Without each one the body would be incomplete. Each member has a peculiar function—a particular job. The foot has the work of locomotion. The eye of perception. The arm of execution. The body is abnormal if any of these members are impaired or removed. For seeing, the eye has certain specialized parts and muscles. For walking, the foot is wondrously made and adapted for that particular exercise. So it is in Christ's body which is the real Church. Each member has a particular function. For that particular function it is given gifts, talents and abilities to fulfill its work. In the Apostolic Church, God was pleased to grant to his people many singular and unusual gifts and favors. First, there were the Holy Apostles, who for the more effective preaching of the Gospel, were given unusual power and gifts.

Our lesson, however, has to do with a member of the early church, who was not an apostle. The first we hear of him was when the church suddenly found need of some laymen. (See Acts 6.) As the church grew so also did its charities. Christians early began to take care of their poor, their widows and their sick. But such duties took the Apostles away from prayer and Evangelism and for that reason seven men were appointed to minister to the needs and care of the Christian poor. One of these men, who is the subject of our lesson for today was called Philip. Let it be observed, however, that he was assigned the very inconspicuous and humble place of deacon, i. e., one who had a part "in the daily ministration" of the poor and needy in the city of Jerusalem. Subsequent history shows he was in God's will. He had found his place in Christ's body and although he was not an apostle or a writer of gospel history. Yet his lamp occupied the niche God made for it and was a source of light to many.

### I. Philip's Qualifications

There is no mention that he ever went to college or planned to. He does not even appear to have studied theology at Jerusalem or Alexandria. But the account does say that "he was full of the Holy Ghost and wisdom." In whatever place God puts our ministry it can be Spirit directed. This is the one thing that characterizes Philip's life. He, as a branch, abode so securely in the Vine that he received liberally of Christ's life, graces and power. To any Branch that abides in the Vine, fruit has been promised. The Christian is united to His ascended Lord by the Holy Spirit. As the branch withers and is cast away when severed from the vine, so also a Christian becomes fruitless, leafless and shriveled when by sin he is severed from the Vine. These men who were selected for this humble ministry were "full of the Holy Ghost." Notice, also, that in consequence of this abiding presence of God's Spirit, they are described as having the graces of wisdom, honesty, faith, boldness, and power. (Read Acts 6, carefully.)

### II. Philip opens up a Mission at Samaria

It seems that hardly had Philip begun to do his work among the poor of Jerusalem than he was obliged to give it up. Persecution broke out in the Holy City, and the Christians were obliged to flee. "But they that were scattered abroad went everywhere preaching the Gospel." Here it was Philip had his new job taken away from him. It looked as if God had already forsaken his church. Yet how good it is that God dwelleth not in temples made with hands, for if he did, Christianity would have long ago deceased. God dwelleth in the hearts of His own by His Spirit. So when Philip had his job taken from him and the church was broken up, let us not forget that he was still full of the Holy Spirit and wisdom.

So it was that by this persecution God caused the Gospel of His Son to be much spread abroad. Philip found himself among the Samaritans, a group of people heartily despised by the Jewish churchmen. They were a people who had real need and who were in spiritual darkness. The very first thing Philip did was to preach the Gospel to them, i. e., he preached Christ. (Acts 8:5.) Many people believed the Gospel and were baptized,

and St. Luke significantly adds "and there was great joy in that city." (Acts 8:8.) There are some lessons in this whole incident. From every human viewpoint the persecution at Jerusalem looked like a tragedy. Everything had just been nicely organized. It was the Holy City and the center of Jewish religious life. Yet God allowed this event to happen for His own glory. Philip's promptness to preach the Gospel in the first city he came to teaches us that if we are in God's will, he has ordered the circumstances which surround us. Therefore, it is in these very circumstances that he wants us to preach Christ according to the talents he has given us. Philip directed by the Spirit of God saw Samaria's need and gave their people the Gospel of Peace. Is there a Samaria near you?

### III. Philip as a Successful Personal Worker

Hardly had the religious awakening gotten under way at Samaria when Philip was led by the Spirit to make a journey to the desert country around about Gaza. Near each one of us today there are people who may have wealth and position and yet like the Ethiopian eunuch, be in great spiritual need. (Acts 8:26-38). Undoubtedly, right in our community there are persons who in utter spiritual famine are hungry for the Bread of Life. They wander in a desert without guidance. If we are like Philip we will be moved by the Holy Spirit to seek these souls out and minister to their needs as God leads and directs.

God was working by His Spirit in the soul of this Ethiopian. He was reading the Scriptures and was earnestly seeking the way of salvation. God rewarded his industry and hunger for righteousness by sending Philip. Suppose Philip had never tasted of the Lord's Salvation, could he have told the Prince of something he had never experienced? Let us imagine that Philip was ruled by the dictates of a carefully trained reason rather than by the Spirit of God—would he have left the successful work he had begun at Samaria and gone down into an arid, thinly-populated desert? So if we are to be used of God we must be directed or led by the Spirit of God. Friends, let us ask God to help us to seek out some one in our community in whom the Spirit of God is now working. "Not everyone who says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven" (Matt. 7:21).

### IV. Philip at Home

It would appear that after working in the Lord's vineyard at Jerusalem, at Samaria, and in that special mission to Gaza, Philip took up a permanent residence at Caesarea. It is a tribute to the work of grace which God wrought in this man that his four daughters also believed and preached the Gospel which he so faithfully preached. Do we so live our lives unto Christ that those around us are drawn to Him? Is there not some relative or friend near to us who is without Christ and hence without hope? Is it not wonderful that this preacher of the Gospel was heard just as enthusiastically at home as he was when abroad? The need of being filled with the Holy Spirit is the need of every Christian in every phase of his life and in every hour.



## Topic for September 27

### Our Society Purpose: Without a Vision the People Perish

EARL E. ALLEN, B.D.

Scripture: Prov.29:18; Isaiah 6; Acts 26.

Without purpose, vision, goals, any society is like a derelict ship at sea which drifts aimlessly about, getting nowhere and accomplishing nothing. In order that it may live, any organization must advance, for stagnation is death. In these preparation services we are looking ahead to a larger future for our society. We are seeking to raise our aims and to strengthen our motives so that we may grow thereby. To that end we are considering our vision, remembering that without keen vision we shall perish.

#### I. Seeing Him Who Is Invisible

A. *A Vision of Christ.* A nationally known worker with young people remarked the other day that our modern emphasis in education is upon the problems of youth and does not lead young folk into a vital, personal experience of Christ in affections and in life. A group of young men preparing for the ministry leaned forward in their chairs intensely interested in what this leader of youth was saying. Many of them were products of this emphasis and they felt their lack of the indwelling Christ. This same leader told of an outstanding athlete at one of our church colleges who was preparing for the ministry. When he heard this friend of youth tell of this vital experience of Christ he was hungry and he came to the speaker personally seeking. He found Christ in this intimate personal way and now he is a changed man with a new outlook upon life.

We must make our worship and devotional services so helpful that those who attend them will get new visions of Christ and God through Christ. Our leaders especially should be persons of vision who can lead our society into the very holy of holies, into the presence of Him who is invisible.

B. *A Vision for Personal Living.* We young people today are confused. Every way we turn we are faced with temptations and confronted with problems which bewilder us. The society in which we live is constantly bringing pressure to bear upon us to follow the crowd in ways of lax morals and easy virtue. Strong social forces are constantly working upon our selfish desires and the power of God alone can give us strength to stand in the midst of a thousand lures.

Isaiah had a vision of God and he saw himself as a man of unclean lips and he saw the unclean lips of his associates. A vision of Christ for us is a vision of God. In a vision of Christ we see ourselves as we are; we sense the need for improvement that we may be like Christ, and we pray for the grace of God to strengthen us as young Christians so that not only in the life of our society but in all of the areas of our lives we shall be truly Christlike. Let us purpose to see Christ and His life more clearly in the future.

#### II. Seeing the World's Need of Christ

A. *A Broader International Outlook.* John Wesley once said, "The world is my parish." To what extent is this true for our society? How

much do we know of the India of Ghandi, or the China of Sun Yat Sen, or the Africa of the fast receding frontier, or the Russia of Bolshevism? It is very likely that most of us have a few mistaken ideas regarding the majority of the other nations and peoples of the world. The missionary program of taking the Gospel of Christ into these various parts of the world does not awaken our enthusiasm because we do not know how much or how little these folk really need Christ. How can our society have a vital missionary program? Certainly first of all by learning to know the needs of other peoples. May it not be true that these peoples can contribute much to us as we learn to know them better?

B. *A More Efficient Missionary Program.* To get a closer view of the religious and social needs of the world is to awaken in us greater human sympathy and greater zeal to help them. One reason for such indifference toward a missionary program is the tragic fact that too few have Christ to share with anyone else. Then the needs of the other peoples seem so remote that we tend to remain indifferent. The whole missionary program is so indefinite to us, so impersonal. How would it be if our society got in touch with some specific missionary enterprise and made a thorough and intimate study of it with a view to supporting it?

#### III. Seeing the Need for Christian Social Service

A. *Awareness of Local Social Ills.* Jesus emphasized the practical social side of the Christian life. "Even as ye have helped one of the least of these my brethren ye have done it unto me." Are we wide awake to the human suffering right here in our own community? Have we as a society ever made a thorough survey actually to find out how we can bind up wounds of loneliness and suffering? Have we not been too selfish?

B. *Cooperating Samaritans.* Great possibilities lie ahead for our society in serving as cooperating Samaritans. Nothing can give such deep satisfaction as working together to bring joy and cheer to suffering and needy persons. Nothing can cure discouragement or self pity more than unselfishly serving others. For example, three underpaid factory workers made simple Christmas gifts for poor children and forgot about their own poverty. Their joy reached its height on Christmas eve when they delivered their homemade gifts. Shall it be our purpose to serve more efficiently as cooperating Samaritans?

#### IV. Seeing the Need for Constructive Recreation

A. *Looking Over the Recreation Problem.* Young people's societies are among the few organizations today which are stressing really worthwhile recreation programs. Commercialized amusements would almost invariably sell the souls of youth for money. Even most of the high schools and colleges of our country have very inadequate social and recreational programs. Athletics has too often gone to seed upon an intercollegiate scale. Social programs consist mostly of entertainments which cater to sex stimulation. There is a great need of consecrated Christian brains which will devise appealing and worthwhile recreational programs which are morally constructive.

**B. Putting Creation Into Recreation.** Very often social affairs give their participants no opportunity to create anything. On the contrary, they are destructive in the results which they produce. Would it not be worthwhile for us to propose that every one of the parties and recreational events which we sponsor in the coming year will be creative and actually help the participants to grow as persons?

### Conclusion

We have thought together concerning our society vision relative to our devotional, missionary, social service, and recreational programs. It remains for us to link these ideas and others which any may suggest up with our definite plans for the future.

### By Way of Suggestion

1. Have committees make surveys of the work of the society departments for the past year and bring in summarized reports, including suggestions for improvement during the coming year. If there is not time for all of these reports at one meeting plan as large a series of meetings as will be necessary to hear these reports. Plan time for the discussion of each report and have the society act upon the conclusions reached. The background material given herewith may be used to pave the way for their reports.

2. Why is a consciousness of God's nearness of primary importance in society leadership? What qualifications are required of society officers? If popularity is the chief consideration in their election what makes the candidates popular? Is this a sufficient qualification?

3. How many departments of the society are living up to the standards set up in the constitution and by-laws? If any are not, why not?

4. Has the society canvassed all of the resources at hand for making the general program more interesting and helpful? What are additional possibilities?

5. How much is this society a functioning part of the local church and how much is it an independent (perhaps indifferent) unit?

## Topic for October 4

### A Membership Drive—Bringing Others to Christ and to Our Society

H. J. OCKENGA, M.A.

*Scripture John 1:36-61.*

Winning others to Christ is the fundamental purpose of our society and subsidiary to this is the drive for members for our own society. A society inactive in winning others is doomed to stagnation. We must share our Christ and Christianity with others. In order to share we must have something definite to give. Peter said at the Beautiful Gate of the Temple, "Silver and gold have I none, but such as I have give I unto thee." What he had was worth far more than silver and gold. What we give must be the story that will save men from hell and get them to heaven. When this purpose is supreme all other things take care of themselves.

When one is truly born again and has an experience of Christ nothing is more important to

him than the sharing of his experience with others by a conscious witnessing. The trouble with so many of us is that we do not have anything to share. With this in mind let us look at what might be called one of the first membership drives in the history of Christianity. It is the story of Andrew and John, the Beloved, and their relationship with John, the Baptist.

### I. Serving With John—The Day of Conviction

Andrew and John were two of the leading disciples of John, the Baptist, in his great ministry by the Jordan River. In the first chapter of John's gospel, we receive our first introduction to these disciples. They were conscientious men, living in the Old Testament dispensation and possessing the Old Testament hope for a Messiah. While with John they perceived the immense crowds milling about him as he foretold of the coming Redeemer. They heard the Pharisees denounced, and their condition was very similar to that of the church member today. They perceive the work and the outer hypocrisy of man and themselves do not possess the saving faith. But they come and hear the message and follow to the best of their ability.

These two disciples were probably about eighteen and thirty years of age respectively. But their knowledge was hardly more than the high school student of today. The questions that disturbed their minds are the questions that baffle our youth today. They, too, must have had other things which were very interesting to them and yet they found satisfaction with John because they were convinced that he was right. Our young people today are somewhat disinterested in the church because it has failed to point with positive conviction to Jesus, and there are more interesting things outside the church.

At the Jordan River, these Syrian youths were baptized. John told them that it was necessary to repent of their sins; there was no halting in the advice given them about what they needed. Without question, they accepted his certainty about Salvation, and while continuing in the work with him were at the same time ready to meet any forward challenge which was given to them. One day a stranger came amidst the multitude to be baptized. The prophet pointed to him and said to his disciples, "Behold, the lamb of God, who taketh away the sin of the world." It was an announcement to these youths that here was the one they should follow, the ultimate sacrifice and authority of religion. This, too, is the duty of every Young People's Society, to point men to the Lamb of God. In John's case it meant that the disciples would leave him and follow Jesus. And it may mean with us that we shall go on out from us and do active Christian work, but herein should be our rejoicing even though our task with them is done.

### II. Coming to Jesus—The Day of Conversion

The Scripture says they abode with Him that day. First we see them following Him away from the Jordan River to the place of His abode, and a true picture of youth it gives for invariably they will follow a determinate leader. We like to think that we are independent today, to cast off all restraint, but in reality, most of us simply



exchange our parental leadership for that of the crowd or some individual of the crowd. Abruptly in the midst of their march, they were asked by Jesus, "What seek ye?" Their answer was an evasion, for they said, "Where dwellest Thou?" Should we analyze youth by this question today, and ask the object of their search in ambitions, thoughts, temptations and desires, we should find that they, too, would change grounds. Their answer might be, "What is the scientific ground of belief?" or "What makes you think the Bible is true?" Interestingly, Jesus humored them and said, "Come and see." Ultimately with each of us it must always be an experience of personal belief that will assure us. We must come and see.

All through that day they stayed with Jesus. They saw His simple mode of life and His habits. They conversed about great and important things, and no doubt, He opened to them the Scriptures. When the twilight fell they turned happy hearts and hopeful faces toward their homes because they knew that they had found Jesus who was called the Christ. They had seen no crowds and probably no fine homes, but they had received what Jesus had to offer, that is,—only Himself. Sometime during that day Jesus struck at the question that was uppermost in their mind. Somewhere He uncovered the dissatisfaction in their hearts, and no doubt, to them came the burning experience which marked the crisis in the life of Cleophas on the road to Emmaus.

### III. Finding His Brother—Day of Consecration

They left the presence of Jesus as evangelists. They were consumed with the desire to tell another. What is fundamental to every experience in life, that is, that we are anxious to tell someone of our joy or our sorrow, is also fundamental to a Christian experience. The Christian wants to tell someone else about it. This is the most natural thing in the world. And this is the key to a true membership drive. The very day a man is converted he wants to win someone else.

These evangelists had a message to tell. Andrew first found Peter, that is, first in time and first in order of importance of his deeds. He went to his own family, and he did it immediately, and said, "We have found the Messiah which is, being interpreted, the Christ." To a Jew this meant that their spiritual and material King was at hand. The fifty-third chapter of Isaiah was to be fulfilled. And as we tell of the Messiah it has a wonderful New Testament meaning which is, that He is the Saviour from sin and the Redeemer of the world.

#### Conclusion

The implication of this message when brought to another is that it is absolutely imperative that a decision must be made. We must bring them to this decision about the Christ in order to wash our hands of the responsibility. They must decide to accept or reject Him. Peter accepted. He, too, came and saw, and he became a rock in the foundation of Christ's Church. Every Christian has the same privilege that Andrew had of leading another to Christ. We never heard a great deal of Andrew but we did hear much of his first convert.

A tremendous responsibility rests upon each Christian. He must first of all be sure that he

has found his Saviour and that his sins are forgiven. Then it is his responsibility to share the message of His Saviour and His saving experience by a positive witness to others. Dwight L. Moody became a great soul winner because he realized his responsibility in this matter. He viewed the world as a sinking ship and himself as a man with a life-boat. He must save as many as possible while he could. This is the true Christian attitude.

#### Questions

1. Are there many people in your society whom you feel are not Christians? What can be done for these?
2. Is our membership drive a mere matter of getting numbers, or is it a matter of leading others to Christ?
3. What is the message a Christian has to bring to a friend in sin, in trouble, in exuberance, or in any condition of life?
4. What is the value of personal work in the Young People's Society.

#### Win Them One By One

(Contributed by F. Thomas Allen)

If to Christ our only King  
Men redeemed we strive to bring,  
Just one way may this be done—  
We must win them one by one.

So you bring the one next to you,  
And I'll bring the one next to me,  
In all kinds of weather,  
We'll all work together,  
And see what can be done;  
If you'll bring the one next to you,  
And I'll bring the one next to me,  
In no time at all,  
We'll have them all,  
So win them, win them,  
One by one.

Side by side we stand each day,  
Saved are we, but lost are they;  
They will come if we but dare  
Speak a word backed up by prayer.

Only cowards dare refuse,  
Dare this gift of God misuse;  
Ere some friend goes to his grave,  
Speak a word his soul to save.

Not for hope of great reward  
Turn men's hearts unto the Lord;  
Just to see a saved man smile  
Makes the effort well worth while.

—C. Austin Miles

#### Essentialist Wanted

The library of Crozer Theological Seminary, Chester, Pa., is eager to complete its file of the *Call* and the *Essentialist* for permanent service. It lacks April, 1925; July and August, 1926; June, July, August and October, 1927; June and July, 1929; and March and December, 1930. Any reader of *CHRISTIAN FAITH AND LIFE* who may have preserved all or some of those numbers and is willing to supply them will confer a real favor by writing to the librarian of Crozer Theological Seminary, Chester, Pa.

# Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

## Some Relevant Quotations

ELSEWHERE in this department we have commended (and slightly criticized) a book bearing the title, *The Battle of Belief*, by A. E. Shiner. It is published by that stalwart firm, Marshall, Morgan & Scott, Ltd., London. We find in it some things that are so apropos to the present crisis in the theological world that we cull them for the benefit of our readers. Here are some quotations on Biblical inspiration from pages 104-106:

"Sometimes inspiration is confused with other things. Inspiration, for instance, is not the same as revelation. This has been well explained by Dr. John Kennedy in the following words:

"Inspiration may be understood as including revelation . . . but much may be inspired that is not revealed and that needed no revelation. The contents of the historical books of Scripture were not revealed to the historians. The knowledge of them was derived from natural sources, and many of these sources are referred to by the Biblical historians; as they might be by other historians. But we believe the Bible historians were inspired in the use of them, that is, divinely guided as to the choice of their materials and in the correct using of them. . . . While inspiration does not necessarily imply a foregoing revelation, yet revelation, if it is to be communicated to others by him who receives it, must be accompanied by inspiration or divine guidance in order to secure its faithful transmission."

We wonder if it might be put in this way: All Scripture is *inspired*, but not everything in Scripture needed to be *revealed*. However, in many cases both revelation and inspiration were necessary, as, for example, in the first chapter of Genesis up to the creation of man; for no human being could have been a witness of the events depicted in that chapter. Our author continues:

"Dr. Thomas Chalmers described revelation as the 'influx' and inspiration as the 'efflux.' When Abraham was told by God that he would become the father of a great nation, and that in him all nations of the

earth would be blessed, that was revelation, or the influx. When, centuries later, Moses was moved by the Spirit of God to record the story of Abraham for our learning, that was inspiration, or the efflux.

"Then, again, inspiration is not the same thing as illumination. Illumination is the work of the indwelling of the Spirit of God, enlightening the mind to understand the Word that is written. It is not a special endowment to a few people [as is inspiration]; it is a divine gift available for all Christians who choose to make use of it.

"Further, some people would confound divine inspiration with the poetic or intellectual faculty called genius. It is commonly expressed in some such way as this: 'The Bible is inspired, but so is Shakespeare, or Milton, or Browning.' But these masters of literature never prefaced their utterances with a 'Thus saith the Lord.' They would have been the first to repudiate such a lofty ascription to their productions. In fact, they exalted the Bible far above the world's best literature.

"Moreover, have the writings of these men ever produced the spiritual results which follow universally wherever the Bible circulates? Where is the community that has been raised from drunkenness and vice to respectability through the study of the best poets? Was it Shakespeare or the Bible that changed the cannibal Fijians into a gentle, God-fearing nation? No, it has been demonstrated beyond fear of contradiction that, whatever the poetical afflatus may be, it is not the same thing as when men of old spake from God, being moved by the Holy Ghost."

On another page (120) we find something in Mr. Shiner's book that is worth reprinting:

"Let us begin where all revelation must begin, with God. How wonderful is the Bible's unveiling of the Lord God Almighty!"

Then he tells over again the story of Simonides:

"Tell me," said Hiero, King of Syracuse,



to Simonides of Ceos (one of the most celebrated lyric poets of ancient Greece, who lived 556 to 467 B. C.), "What is the nature of God?" "The question is difficult," replied Simonides; "give me a day to consider it." On the morrow he asked for two more days. When those had passed, he requested four more days, and then begged for eight more. Surprised and impatient, the king demanded the reason for the poet's behavior. "Be not angry, O King," pleaded the now distracted poet, "for, indeed, the more I think about God, the more I am unable to understand Him."

But now note. When we turn to the Bible, how clearly the nature of God is set forth before us! Here are some of His outstanding characteristics: He is personal, all-wise, all-powerful, loving, holy and just, the Creator, Preserver and Redeemer of the universe. And besides, His character has been marvelously revealed in Jesus Christ. Said Dr. S. D. Gordon: "Jesus is God spelling Himself out in a language that man can understand."

Where else than in the Bible will you discover that the God of the universe is a God of self-sacrificing and redeeming love? The writers of the Bible surely never could have discovered such a God by their own wisdom. Then they must have gotten it by divine revelation, and that proves that they must have been divinely inspired.

## British Scientists Inclined to Religion

THE following facts are cited from the New York *Herald Tribune* for Sunday, May 31st. Rev. Cyprian L. Drawbridge, a well-known Christian writer, whose books we have often noticed in *The Bible Champion* in other years, sent out a questionnaire to 450 distinguished members of the British Royal Society, his object being to secure their views on the relation of religion and science. He received replies from two hundred of them, and reports that the majority had faith in religious tenets of some kind and also believed in the freedom of the human will. At least, they were not determinists in psychology.

"The general opinion," says Mr. Drawbridge, "has been that scientists are materialists; but that is disproved by the answers to the first question, which was, 'Do you credit the existence of a spiritual realm?'

Opponents to Christianity also say that scientists are 'determinists,' and do not believe in man's free will. But a very large majority of the answers to the second question, 'Do you consider that man is in some measure responsible for his acts of choice?' a proportion of three to one said that man is responsible within limits. Discussing this question, some of the scientists said that heredity and environment had a considerable determining influence, but that man's will is one of the determining factors."

The majority of these scientists, it must frankly be acknowledged, believe in evolution, but do not think it inconsistent with the conception of a Creator. We think the explanation of this position rather lame, but we quote what Dr. Drawbridge says:

"A majority of those replying said that evolution referred to what took place and creation to the agency by which it took place. The former word was descriptive, and the latter was concerned with the great first cause. Therefore there is nothing incompatible in belief in evolution and in a Creator—in what happened and the cause that made it happen. For example, take a simple thing like a hat. A hat is made by a process, but it is also made by a hatter; or if it is made by machinery, then by machinery made by men."

On the question of "the idea of a personal God as taught by Jesus Christ," most of the scientists floundered a good deal, because they thought the idea of such a God was not defined, and it was difficult for a scientist to answer. Here we cannot help saying that the said scientists disclosed their lack of spiritual perception, for there is nothing difficult in the conception of a personal God as revealed by Jesus Christ. On the existence of the soul after the death of the body these learned men were far from unanimous, but Dr. Drawbridge does not tell us on which side the majority stood.

Regarding the sixth question, "Do you think the recent remarkable developments of scientific thought favorable to religious belief?" many of the scientists replied that scientific thought and religious belief had nothing to do with each other, although most of them agreed that they were favorable to religious belief.

Dr. Drawbridge is continuing his investigations along the lines indicated, and expects to report them fairly and fully in a book to be brought out by the end of the year. We await its publication with much interest.

## Reviews of Recent Books

**The Battle of Beliefs.** By A. E. Shiner, A.M. Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12 Paternoster Buildings, London, E.C.4, England. 3s. 6d.

The author's faith is of the robust kind. From the start you know what he believes. His frankness is refreshing. He accepts "the Bible as divinely authoritative and inspired," and he believes that good reasons can be given for his position. In this we agree with him. Sometimes, it must be admitted, he commits certain faults of logic and uses more drastic language than is advisable and winsome; yet, when you read his argument through to the end, you can hardly help feeling that he has established all his points. He calls his book "a logical vindication of the Bible against Modernism." If ever the methods, motives and positions of the last-named cult were bravely exposed to the public eye, they are here. He devotes two chapters to the narrative of the Garden of Eden, and upholds their historicity. He has a chapter on "The Bible and Science," between which he finds no discord. He does not believe that evolution has been scientifically verified. The book of Jonah as a historical narrative gives our sturdy author no trouble. His chapters on Biblical inspiration are strongly put. A notable chapter bears the title, "Is One Religion as Good as Another?" which is a brief essay on comparative religion. Here he shows how far short of clear divine revelation the ethnic religions fall. Indeed, Mr. Shiner has given us quite a satisfying book.

**Bible Lessons in Bible Order.** By Mrs. Frank Hamilton. Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. 35 cents.

Teaching children the Bible is a fine art. Mrs. Hamilton has mastered that art. This booklet will take the class through the Pentateuch chapter by chapter. The lessons are taught by the use of objects and the blackboard, with maps to indicate clearly the geography where it is known. Each lesson begins with a golden text, which may be used as a memory verse. Then the lesson story is told in an interesting way. At the close of each section are questions to help the children to remember. In this way they become familiar with the Bible facts and narratives. The book can be used by teachers in Sunday Schools and Daily Vacation

Bible Schools. We commend it for its sound adherence to the Bible as the veritable Word of God.

**Humanism and Christian Theism.** By Wm. Hallock Johnson, D.D., Ph.D. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.50.

Ever since we saw this book advertised we have been anxious to receive it for examination. The author's reputation as an evangelical Christian, a scholar and a writer was sufficient guarantee that it would be a worth-while book. And we are not disappointed. The author keenly analyzes the various kinds of Humanism, gathering his material from a wide range of authorities of the first class. There was the Humanism of the sixteenth century which resulted from the Renaissance, or the revival of Greek learning, and which was so vitally connected with the Reformation. It was not a Humanism that was necessarily opposed to Christianity, but in many, if not most, cases worked hand in hand with the revival of the Christian faith. Then there came later the Humanism of Rousseau and Comte, which was decidedly anti-Christian and so elevated humanity as to worship at its shrine. Today there are at least two outstanding schools of Humanism: that which regards human nature as sufficient in itself and has no need for the supernatural, and that which tries to mediate between human knowledge and some degree of recognition of a theistic world-view. In a truly erudite way the author canvasses all these different conceptions, and names the authors who uphold them. It is interesting and gratifying to read the confessions of many leading present-day scientists who feel that the universe cannot be adequately explained except by the postulate of a personal Intelligence who may be called God. However, our author, being a Christian believer, cannot be satisfied with a nebulous kind of theism, which, after all, explains very little, but passes on to Christian theism, which sets forth the only theistic conception that meets all human need and inquiry—at least, as to the fundamental problems that arise in the human mind and that will not down. Christian theism not only explains the origin and existence of the material universe and all its diversified phenomena, but also gives an adequate answer to the questions whether



God is love, whether He has created man for a worth-while purpose, and whether He will bestow upon him a worth-while destiny. At the same time Biblical theism is more truly humanitarian than is any other view and also more truly appraises the worth of sentient and self-conscious personalities.

There are many quotable passages in Dr. Johnson's book. Here is one: "I cannot persuade myself that by giving up the hope of heaven we shall any sooner establish the kingdom of heaven here upon earth." Speaking of the Christological deliverances at Nice and Chalcedon, our author says: "If any of the so-called heresies had been accepted by the church instead of the doctrine of Chalcedon, the integrity of either the human or the divine Christ would have been sacrificed, and thus the reality of the incarnation in any true sense would have been denied." See how the right conception of man leads to God, yes, to the God of the Bible: "If we start with man, man with his religious nature, man with the mighty hopes which make us men, we cannot stop there. For man's highest thought and his most assured convictions carry him up to God. If we are to believe in God at all, we cannot believe in a lower or lesser Deity than has been revealed to us in Jesus Christ—a God of love." No wonder the skepticism of the day is groping in the bogland and fogland of doubt. As our author puts it: "If there is no certainty in Christianity, there is no certainty anywhere." But, thank God! there *is* certainty in Christianity, and a glorious and satisfying certainty it is.

**The Cleansing of Life.** By Rev. Daniel Russell. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.50.

At once we are captured by the author's "Foreword," in which he says: "The distinction of this book, if it has any, lies in the fact that it makes no attempt to be more wise than the Scriptures. This will commend it to those who love the old ways. Perhaps it will commend it also to some who, trying strange paths, find themselves in the fog, with the water-brooks dried up and the going rough." By frequent appeals to the Word of God as the only guide for cleansing, the author carries out his primary principle of loyalty to that Word. The Bible is the only Book which shows man the way by which his life may be made pure. "Thy Word have I hid in my heart

that I might not sin against Thee;" "Thy Word is very pure; therefore Thy servant loveth it." Our author speaks successively of the cleansing of the imagination, the memory, the conscience, the will, the motives, the affections, the mind, the attitudes, and of courage. In his last chapter he treats of "The Cleansed Life," and insists on the only antidote for impurity: "The blood of Jesus Christ, His Son, cleanseth us from all sin." Dr. Russell has certainly given us a book that ought to incite young people—and their elders as well—to the formation of high ideals of character and life.

## Additional Literary Notes

Attention is called to an article in *Bibliotheca Sacra* (April issue) under the title, "The Problem of Primal Religion," by Prof. Kenneth M. Monroe, Th.D., of the Brethren Theological Seminary, Ashland, Ohio. He occupies the chair of Old Testament and Archaeology in that institution. By tracing the religions of the world historically to their original sources, he shows that they lead back to original monotheism. By analyzing the law of degeneration, so evident in the ethnic religions of the world, he comes to the conclusion that animism, polytheism, Hinduism, Buddhism, etc., are departures through sin and human limitations from the primitive monotheistic conception. Thus it is easy to see that scientific research in religion leads logically to the Biblical doctrine that the one true God gave an original revelation to mankind, just as the Bible teaches. Other religions are corruptions of the pure primitive type. That is also precisely what Paul teaches in the first chapter of his letter to the Romans. Prof. Monroe cites many expert authorities to garrison his position. Paul says of the heathen, "God gave them up to a reprobate mind." We quote from Prof. Monroe's illuminating article:

Romans 1:24-32 portrays vividly the excesses to which God gave up man, who first had given up God. What a picture of the heathen world! It is to be noted that, instead of the evolution of anthropologists from the lowest forms of religion, we have here a devolution from the highest to the lowest. Thus we end in our exposition where the anthropologists begin. We believe the solution of the problem of the origin of religion is in the acceptance of an original pure monotheism from which man gradually degenerated into low forms of religion. During the latter process the monotheistic God continually discovered Himself to man, and in every age there were those who harked back to the

God of their fathers, and sought to instruct others in true worship. The Old Testament is largely a record of the self-disclosures of God to individuals of the Jewish nation. The picture presented is not of man seeking God, but, on the contrary, of God seeking to reveal Himself to man. The emphasis is supernatural rather than natural . . . We maintain our firm belief in an original pure monotheism which the primitive man of God's creation was able to receive, comprehend and appreciate.

Right in this connection, and corroborative of Prof. Monroe's position, we wish to call the attention of our readers again to Dr. Michael J. Stolee's recent book, *The Genesis of Religion*, which was reviewed in these columns in a previous number. It is published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. \$1.50. By a scientific and historical investigation the author of this excellent manual confirms the Biblical teaching regarding the origin of religion.

And now, if the kindly reader will turn back to the February number of this magazine, pages 104 and 105, he will find a notice of Dr. William C. Wilkinson's book, *Our Authorized Bible Vindicated*. As we prophesied, it has made a considerable stir. We must confess that Dr. Wilkinson's work appeared to be so well documented, with the various authors, references and quotations cited, that he seemed to make out a pretty strong case. We gave it, however, only a provisional endorsement, based on the supposition that the author had used his authorities correctly and fairly. Of course, we do not have the time nor the sources at hand to check up all his citations, as technical research along those particular lines does not belong to our specialties. Our thought in treating the book was that, if the author had correctly interpreted and represented his sources, he had made out a strong case in favor of his views.

However, a couple of our correspondents take decided exception to Dr. Wilkinson's representations. One of them informs us that "over forty leading conservative scholars of North America" have been consulted, and without exception they deny that there is any foundation for Dr. Wilkinson's charges against the American Revised Version. They hold that he is "unreliable as to accuracy and without fidelity to authenticated manuscripts." It is possible that an adequate reply to Dr. Wilkinson's criticism of the revisers will be published. If this should occur, we will call attention to it, so that our readers who are interested may ex-

amine both sides of the question at issue.

To our mind, two primary questions ought to be settled regarding Dr. Wilkinson's contentions: 1. Were the English and American revisers unduly prejudiced against the King James Version and the *Textus Receptus*? 2. Were they unduly influenced by the Catholicizing Tractarian movement and the radical criticism from Germany? We hope the investigation will furnish an adequate reply to these inquiries.

*A Divine Indictment of Modernism*, written by Benjamin J. Greenwood, is published by The Bible League, 45 Doughty Street, Bedford Row, London, W.C.I., England; price, one penny. It shows forcibly that Modernism is a radical departure from Biblical teaching. Some of its results are graphically portrayed.

There is a chorus of condemnation in the conservative religious journals of Dr. Stewart G. Cole's book, *The History of Fundamentalism*, which received extensive notice in this magazine for May. One of the most pointed, pungent and poignant reviews of it appeared in *The Presbyterian* for May 21. All of it is worth quoting, but we spare space for only two statements:

Now, as a matter of fact, it is Modernism that is eligible for the historian's pen. It is it, and not Fundamentalism, that has emerged as a departure from the approved theology of the Protestant body. It is the modern phenomenon, elbowing its way into the religious thought of men and women of today. Dr. Francis L. Patton says that Modernism is a disease. As such, it should have its history written.

Further on the reviewer says:

There is one great value the book possesses. It makes it clear as noonday that Modernism is the complete rejection of the historic gospel of redeeming grace through a crucified Saviour, and the substitution for it of a vague nature religion, a sort of super-evolution carrying over into the ethical and spiritual realms. It would be a great gain if the laymen could get their eyes open to the true character of the two contending "gospels." There has been so much masquerading by brilliant exponents of Modernism that people are deceived. This book will shock its readers into a recognition of the fact that it is historic Christianity in a life-and-death struggle with a philosophy that, in many of its cardinal features, is a recrudescence of the Pantheism of Spinoza and the Deism of Hume and Voltaire and Paine. Incidentally, Dr. Harry Emerson Fosdick stands out in the author's treatment as a kind of high priest of the modernist cult.

The American Tract Society has certainly done yeoman's service for the cause of Christ



for many years. Recently it held its 106th annual meeting in New York. Our friend, Mr. William Phillips Hall, was elected president for the 26th time. Mr. Hugh Monro was elected first vice-president and Mrs. Finley J. Shepard second vice-president. Among the new members elected to the Board of Managers we note the names of Revs. Delavan L. Pierson, Samuel M. Zwemer, and William Carter, D.D. In the meeting of the Executive Committee Rev. William H. Matthews, D.D., was elected general secretary.

The secretary reported one of the best years in the history of the Society. Donations were larger than they have been for thirteen years. The colporteur service has been increased by the addition of several new missionaries to work among foreign groups who are especially susceptible to atheistic and communistic propaganda. The atheistic associations hold the American Tract Society to be their most formidable foe. 5,000,000 tracts in 35 different languages have been printed and distributed by the society during the past year. The society has been the chief organization to awaken the Christian church to the perils of the atheistic movement in this land and other countries.

Here are some of the important achievements of the society: It has distributed Christian literature in 179 languages and dialects. It has distributed 834,873,708 leaflets, tracts, pamphlets, periodicals and books. This makes a total of over five billion and a half of pages of Christian literature since 1825. The colporters visited over 2,500,000 families, placed 18,000,000 volumes in the homes of the people, and held 650,000 meetings. The grand total of grants to the society has been over \$3,000,000, while cash grants to the work in foreign countries has mounted up to the sum of \$807,295.77. President Hoover and Chief Justice Hughes are Honorary Vice-Presidents of the Society.

A set of 15 Catechetical Leaflets has been received from the author, Rev. Benjamin F. Hofer, D.D., 633 Holgate Ave., Defiance, Ohio. They cover the fundamental truths of God's Word as set forth in Luther's Small Catechism, and are intended to make the study of the Catechism more interesting and helpful. As the author says, "They visualize facts and stimulate interest. They appeal to the mind through the eye-gate as the voice of the teacher appeals through the ear-gate."

We commend these leaflets to all teachers of Luther's Catechism. Address the author as above. Price, 20 cents per set; twelve sets for \$1.75.

The book which we shall now mention has not been received by us for review, but has been purchased. It was published some years ago. No date is given on the title-page, and we think that is a mistake on the part of some English publishers; but the date of publication must have been about 1915 or 1916. The book is entitled *In the Heart of Savagedom*, and was written by Mrs. Rachel Stuart Watt, and revised by her husband. We have been reading the third edition and the fourth impression. This edition has been somewhat revised. An account of the death of Rev. Stuart Watt has been added. This book gives a most vivid record of missionary operations in the heart of Africa and among savage tribes who had never before seen the faces of white people. If ever there was a heroic couple, they were Mr. and Mrs. Watt. Many of their adventures were truly harrowing. There is no way to account for their escape from death many times save by the protecting hand of God. How they wrought and toiled and finally triumphed is told on these pages in a most thrilling way. The publishers are Pickering & Inglis, 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow. Price, 5s. 6d.—about \$1.50, plus postage, in American money.

The reviews of books in *The Presbyterian* are usually discerning, and for that reason of much value. We have not yet read the book entitled *Gandhi of India: An Autobiography*, edited by Charles F. Andrews, with an introduction by that well-known liberalist, Dr. John Haynes Jones. Let us note what the reviewer has to say of Gandhi, after reading what this revolutionary reformer says about himself:

Liberals everywhere have hailed Gandhi as a Christian. He is not, never was, and evidently never expects to be. He still venerates the Sacred Cow. But he is very shrewd, and has been a revolutionary and social upheaver all his life. . . . He has hit upon "passive resistance" as his weapon, and it bids fair to be the most effective revolutionary weapon ever devised. But let none mistake it for that peacefulness or guilelessness taught by Jesus Christ. This "passive resistance" is a deliberately chosen

weapon to accomplish revolution, bloodshed, war, and confusion. . . .

Every student of world affairs, every Christian, especially every conservative, should read this book, and be informed as to the truth about Gandhi from his own lips. This book will do much to clear the issue on India in the minds of people who have been confused by Gandhi and his zealous protagonists among liberals, political and religious. Dr. Holmes, in his introductory panegyric, places Gandhi in the line of "supreme spiritual geniuses, Lao-tsze, Confucius, Buddha, Zoroaster, Isaiah, Jesus." Here read this man's gospel, and see the difference between a coolly calculating revolutionary who, after sixty years of constant effort with innumerable organizations, has yet established nothing. Then read the narrative of the Son of God. Many false Christs have come and gone, but we take this one to be one of the most false.

We are not sure that we would want to underwrite the statement that Gandhi is a "false Christ," but it is certainly true that the liberalists who call him a Christian must have hazy ideas of both Christianity and the conception of the Hindu revolutionists. A Christian surely cannot advocate cow worship!

In his last book, *Adventures in Genius*, Will Durant lists the ten greatest thinkers in the world's history, according to his appraisal. He does not include Christ among them. He says that Jesus was an "immensely influential" leader, but is not classed with the greatest thinkers, because "it was not thought or reason, but feeling and noble passion, a mystic vision and an incorrigible faith, that made Him, from His little foot of earth, move the world." Indeed, we think it would be irreverent to class Christ among the greatest thinkers, because Christ, being divine, did not arrive at truth by a labored rational process, but revealed truth through His divinity that no man could discover by reason. Take this truth, "In my Father's abode are many homes: if it were not so, I would have told you;" who could have figured that out by any process of human reasoning? You find no such statement in any of the great thinkers named by Mr. Durant—Plato, Aristotle, Aquinas, Copernicus, and the rest—unless they had access to the teaching of Christ in the New Testament, as some of them had. Christ belongs to a different category

from the "greatest thinkers of the world." He was the great Revealer of divine truth.

A notable quotation from Bishop Horsley is given in A. E. Shiner's recent book, *The Battle of Belief*, reviewed in this number of our magazine. We reproduce it here for its pungent and convincing character. The bishop is discussing the early chapters of Genesis:

"If any part be allegorical, no part is naked matter of fact, and the consequence of this will be, that everything in every part of the whole narrative must be allegorical. If the formation of woman out of man be allegorical, the woman must be allegorical woman; the man therefore must be allegorical man, for of such a man only the allegorical woman would be a meet companion. If the man is allegorical, his paradise will be an allegorical garden, the trees that grew in it allegorical trees, the rivers that watered it allegorical rivers, and thus we may ascend to the very beginning of creation, and conclude at last that the heavens are allegorical heavens, and the earth an allegorical earth, and the whole creation will be an allegory, of which the real subject is not disclosed, and in this absurdity the scheme of allegorizing ends.

"If the Mosaic history is an allegory, it is an allegory without a key, which no man can interpret; and delivering his history in this guise, the inspired teacher of the chosen race has in truth given no information, and might as well have left his tale untold as to have told it in so obscured a riddle, which is neither calculated to convey any moral, nor to serve any political purpose which the author might be supposed to have in view."

We cannot help agreeing with the good Bishop in these statements. If the first three chapters of Genesis are allegory, then, after all, we are left in the dark as to the origin of the universe, the origin of man and the origin of sin. And, furthermore, this allegorizing method casts its fell shadow upon the plan of redemption through the Son of God. On the other hand, if we accept the historical verity of the said chapters—Genesis I-III—they fit most accordantly into all the rest of the Bible, with its plan of redeeming love and grace.

The following paragraph is also cited from Mr. Shiner's book named above (p. 51):



"Again and again scoffers and unbelievers have said that it would be impossible for the children of Israel to march around Jericho seven times in one day. From the description given in the book of Joshua we would infer that Jericho was a small city. The sequel is illuminating. Certain discoveries have been made on the site. The founda-

tions of the ancient walls Jericho have been laid bare, and reveal that it was a *very small city*, crammed with small dwellings and surrounded by a wall. Now they tell us it is possible to walk around the site of ancient Jericho in thirty minutes! Yet the Bible told us this very thing thousands of years ago."

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## Our Serial—The Clamping of the Shackles

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*A story that deals effectively with some of the crucial questions that are now disrupting the Church of our Lord Jesus Christ*

PROFESSOR GLENN GATES COLE, LITT.D.

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FROM the time of his return to the pulpit, Peyton preached to crowded audiences. It seemed that men from every side, sick and tired of theologies, disgusted with doctrines which minimized sin by substituting cultural and social institutions, rallied to him. They no longer wanted a teaching which belittled God at the expense of the exaltation of man; and they were eager to hear a preacher who restored God to his real place above nature, who enthroned Jesus and his life and teachings as the power to save and sanctify.

And so the months flew by, and his was a busy life. Several times, he sought to gain information of Wanda, but no news came. Either she had never reached the home of her far-off sister, or she forbade news of herself to be sent back. It was not natural for the loving heart of the filial girl to cut herself entirely off from the parents she loved. Either the disgrace that threatened her was likely to bring pain to them, and she had gone to a living death, heroically for her peace of mind; or else, the end of all her efforts had culminated in a disappointment which left all the doubts that surround the fate of the missing.

### XXXIII

#### Peyton's Mission

*Peyton now preached to crowded audiences. It seemed that men from every side, sick and tired of theologies, disgusted with doctrines which minimized sin by substituting cultural and social institutions, rallied to him. They no longer wanted a teaching which belittled God at the glorification of man; and they were eager to hear a preacher who restored God to his real place above nature, who enthroned Jesus and his teachings, as the power to save and sanctify.*

Then, a puzzling situation arose. His study of the Bible made him more and more dissatisfied with the trammels of his denominational doctrine. He wanted to be free from everything save his loyalty to Christ alone. It is true, he had paid small attention to his theology in his recent preaching; but there were some things which he could not honestly preach, so long as he served the church he did. His muzzled condition worried him; and he began to feel that he was stifling his manhood in receiving support from a denomination with which he was no longer in accord. He resolved to follow the teachings of the Bible irrespective of man-made fetters to his faith.

The solution to his problem came readily. His sister wished to come east to live, and his pulpit would be the very one for her husband. He wrote them immediately; and in a few months he resigned, and his brother-in-law succeeded him. There was another advantage in this, for while he still retained his apartments for study and sleep, he took his meals at his sister's and often enjoyed much of the home comforts and kindred associations to be found with them. The parsonage home of Charles Carter became his



Mecca as it was to many of the congregation.

So now, he could engage in the life-work he had been preparing to inaugurate. Let others preach to the formal congregations, for him there was a powerful call coming up from the unattached masses who were indifferent to the church or openly antagonistic. The splendor of costly Central cast a shadow which frightened them with its stately aloofness. The field was white unto the harvest. Here the laborers were few. The prospects fascinated him.

And the additional matter of support solved itself in the providences of heavenly planning. His parents who had been traveling in the Orient for three years, returned to Chicago, where his father once more re-engaged in his architectural profession. He was disappointed that Peyton had not seen wise to join him in his business. But there was no bitterness, and he arranged his interests so that the son should receive a small income, large enough to pay his board and clothe him, although no more. With this assurance, Peyton launched into his plans, knowing there was no likelihood of its furnishing him a living for many days, but he cared nothing for this. God's work was not one that must bring financial reward. He was not mercenary in the Master's service.

In a remote part of the city, he rented a small hall, and proceeded to preach. He held service every night, and canvassed the families in his neighborhood every day, inviting them to his meetings, and discussing religious matters with those who cared to engage in them. But he did not obtrude such matters, although his zeal and earnestness interested them. There were no churches near; and he felt that his enterprise did not encroach upon any pre-existing claims.

He preached the simple, straightforward doctrines; and almost before he realized it, he had gathered a regular following. Dozens had abandoned their old sins and were satisfied in the liberty of his teachings. The far-off dreaded spectre of the church as they feared it, was invisible. He wished for an organization of some kind but realized that this group of saved souls could not be lightly affiliated with any church in Warburton. Still, due to his long habit, his conception of the church was of a strongly organized condition. He desired to inaugurate a definite religious work. He decided to try an innovation.

He called those interested together on each Sunday morning, and together they searched the Scriptures for models of church organizations. After three months of this procedure the people realized that the church was a divine institution, in fact that "Christ had died for the Church." They came into perfect unanimity concerning what they wanted, and a church was organized with its officers, and setting up the same practices as the Bible put forth. But being unattached to any denominational body, the church feature did not appal them.

As time went on, the interest grew. It seemed that the old—but ever new in this age—Gospel was exerting an unparalleled influence; and steps were taken to build a church building and assume greater permanence. It became the center of all activities of the community, was built for use and convenience, and was open night and day.

At the close of one of their services, a stranger who had been in the audience, came to him, and as they talked, Peyton was interested to learn that scattered here and there over the United States were several congregations worshipping and governed exactly like his own. Of course there were not many. The stranger was a member of one of these, established nearly eighty years before, and only a few miles from Warburton.

So overjoyed was he by this news that he arranged to visit this church the next Sunday and see for himself. So, plans were made for his officers to conduct their own service that day and leave him free to make his visit.

So well did the officers minister to the needs of the church that he planned to leave it permanently in their hands, and thus be free to devote his time to building up another similar organization elsewhere. In the years which followed, he was instrumental in organizing church after church, and eliciting men of ability to become leaders and preachers of the faith.

Before severing his relations with the church at Warburton, he, as their pastor, had been called to officiate in the marriage of John Lewis to Mary Austin. There was not in all Warburton, a happier pair. Shortly after Peyton had begun his larger ministry beyond the city, John secured a position in a High School at a growing Michigan town, and they removed to that place. There was no church of John's denomination in the city, and his loyalty to his old pastor led him to



write to Peyton asking him to come to them and explain his religious views. They held that since they must adjust themselves to a new denomination, they ought to investigate what he had to offer. He promised to answer the call, provided they would arrange for a hall in which to present his doctrine to the unchurched community at the time he expounded it to them.

And thus it happened that another church was established, and John and Mary Lewis became prominent in its activities. John's boyhood zeal to preach, came back to him in his enthusiasm for the new doctrine of the church. When Peyton left them, John took over the leadership, and it grew and prospered under his care. In after years he became as well known as Peyton in the religious movement.

And thus, one of Peyton's mistakes that threatened for a time to mean the ruin of one of his admirers, became in the providence of God, a source of glory to his name. It is ever thus. Out of the status of defeat and the apparent void of God's purpose and plan, He can bring order, and growth and victory! But it is only through the efforts of men consecrated to Him, and willing to be led of him, in his own good way.

#### XXXIV

##### *Fairy Scores a Victory*

*There is a fixed attitude in the human mind that never fully forgives a woman for impurity. By superhuman effort she may re-instate herself in the sight of God; but never in the sight of man. Her good works may be piled up until their mountain-heights reach the skies, but humanity will always remember.*

ALMOST two years had elapsed since the flight of Wanda Reese. To Peyton, they had been years of hard work but glorious victory. He had attracted great crowds wherever he went to proclaim the Gospel. It was evident that scholarship did not necessarily imply abstract homilies on high-brow themes but that when fully consecrated to the preaching of the plain words of Biblical truth, and set on fire with the earnest conviction of a saved and saving power it reached a mass of human-kind who were perishing for the truth. If the scholar-

ship of the world instead of being directed largely to tearing down the miraculous Gospel of Jesus Christ were to be consecrated to the up-building of his kingdom the cataract of lost souls plunging into darkened ruin would all but cease.

During these years, the love of little Fairy had been, as Wanda had predicted, a balancing and encouraging factor in his busy life. In his numerous perplexities, he had come to rely much upon the cool-headed courage and helpful advice of Mrs. Mason. Two years had dried the doubly bereaved widow's tears, and perfected her character. Never in her girlhood years had she been the embodiment of feminine beauty that she had taken on in these months. There was a wistful, patient look in those glorious eyes of hers which mellowed into lakes of unfathomable depth when they rested upon the happy play-time of Fairy and Peyton.

The same years had taught Peyton the absolute need of arranging his life's course without Wanda Reese. It is true, he could never quite banish her memories and influence from his life, nor come to recognize any other woman as capable of filling her place. Despite his knowledge of the girl's imprudence, he had an honest love for her, and realized that she had been the innocent victim of just the evil education that is even now sending so many of our jazzing, ungodly, pleasure-loving young people down to ruin of body and of soul.

But this love had become a hallowed memory. Life is thus; but yet how perfect the created plan that enables happiness and measurable joy to come into our earthly existence, despite the pain of these memories. We find that the things we had come to accept as unchangeable are after all, susceptible of being replaced by unexpected happiness.

So, lately, he came more and more to realize the wisdom of his lost sweetheart's final advice. He must make his life what it was best to be, through his own personal wisdom and spiritualized leadership. The life with his sister and brother-in-law was incomplete. His wanderings and itineraries had shown him the possibility of domestic happiness and the need of man for a safe and restful haven of retreat.

He returned to Warburton from his Michigan trip, ill and extremely fatigued. Despite the victory he helped to win in the name and for the sake of Christ, the hu-



man body lagged. It is difficult for one as ill as he, to fend off the gloom of despondency. It is true, his was a Gospel of Hope, a fountain of happiness. Usually, he was sunny and overflowing with a humor that was infectious, but this time he was moody and discouraged. Once immured in his room, he was too ill to leave it for a week. He paused upon the verge of pneumonia but rallied from this, although the physician counselled a warmer climate immediately. He preferred to wait, although he saw the wisdom of seeking a less rigorous climate for another winter.

His sister came to see him every day, and this was largely by request of Stella Mason so that she might bring Fairy, who insisted that she must come to see her friend. In the innocent prattle of his little comforter, Wanda's prediction came true. He looked up again, and with a conviction born of prayer and faith, he took courage and went forth into the harvest-field of souls.

It was shortly after this, that Fairy scored her greatest triumph. The strong feeling that had grown up between Peyton and Stella was brotherly in the extreme. He had never been able to accept Wanda's version of the ultimate outcome of the close friendship. In fact, when he thought of it, he had serious doubts whether Mrs. Mason, good friend and valuable counselor as she was, ever entertained any such thought.

But Fairy was wise beyond her years. She had ideas of her own, and her little brain showed flashes of unexpected originality. With her little arm about Peyton's neck, she whispered in his ear:

"I have a secret. Do you like secrets?"

"To be sure, I'd like any secret little Fairy might have," he assured her with a smile.

With mouth close to his ear, and a little hand covering the excited motions of the pretty lips, she whispered again:

"I want you for my daddy. I told mother so."

With a start of surprise, Peyton looked across at Stella. The whispered words had not reached her ears; but at the appraising glance of the man, she colored like a school-girl. She surmised then what the secret was.

"Fairy has high aspirations," she said, smiling at him in a loving way, that caused him to realize how beautiful she was. Why had he not noticed the perfect enticement of this woman before? Her personality all at once swept in upon him like a western

breeze. He was much interested now. A hope arose. He must test it at once.

"Yes; Stella, Fairy has aspiration beyond her years. But they are not too impossible to be realized though," he said, as he arose; and bearing Fairy in his arms went towards her. There was that in his eyes that caused her to arise.

The other of Fairy's arms stole around her mother's neck, and she drew the two loved ones close, then closer, then closer, together.

"Fairy shall have her wish, Stella, my dear," he said. "If you are willing. For I want you, dear little woman. I need you; I love you. No one can ever quite fill the place in my life that you do." And to Fairy's delight, their lips met, close to her own.

"I don't know, Peyton, how long you have had such plans," Stella said, as Fairy insisted on being placed on the floor, so as not to be crushed in the arms of the two. "But I have hoped for this a long time, and even Fairy seemed to absorb the fitness of my plan."

"Fate seems to have arranged for it a long time ago," he explained. "In fact, Wanda Reese told me it could not be escaped, before she left Warburton. But I did not pay much attention to it then. It seemed impossible."

"I am thankful to Wanda Reese for her consent, Peyton," Stella assured him, with a laugh. "She was the only rival I feared, I did think for a while you were going to marry her. Do you feel like trusting me with an explanation as to why you did not?"

"You do not mean that you thought—had any such expectations as long ago as—that?" he asked perplexed.

Stella laughed. "I am quite honest, Peyton. I did have a hope of that kind. When Guy so basely deserted me, I was crushed. But it was not long until my pride came to my help. If he cared no more for me than to leave me as he did, I would erase him from my thoughts. I did not waste any time in granting him the divorce he wanted. And then, Peyton, feeling myself free, and remembering that sermon you preached about divorce, I could see no reason why I should not re-marry; so I—well, who but you would be the first man I discovered that I admired?"

"But, really, Stella," he remonstrated. "You did not expect me to be wicked enough to marry a woman whose husband was living?"



Stella laughed again, merrily at his disconcert and amazement. "You must remember, Payton, that I was only following the practice that you preached. I did not stop to examine the ethics of it, since you had upheld the righteousness of civil practices in your sermon. To be sure, I saw the evil thing I was planning, when I learned the truth. But you see we all take much of our faith and practice from our pastor's sermons. In this, I was not entirely at fault."

"Really, Stella, I had no idea that you were—were at all interested in me that way—then."

"Of course not," she replied. "Why should you? I was not going to fling myself, unasked, at your feet. And, besides, as I admitted, I saw a powerful rival in Wanda Reese. Now we are back to her again. Why did you not marry her?"

"For punishing your bold plans on me at that time, I am going to say, that the main reason was because she would not have me. Evidently, she planned to leave me to you."

"If you think you are teasing me because I accepted a man she rejected, you are thinking to no effect," Stella assured him, smiling in unruffled good nature. "If a hundred women had refused you, dear, I should be proud of the honor, just as I am now. But I can not understand Wanda Reese. You are far too good for her."

"Perhaps that is the reason she rejected me," he explained with an assumed levity, desiring to draw her out.

A light came to her. "Oh, Peyton!" she said, with tears of sympathetic contrition in her eyes. "I did not mean exactly what I said; and I know you did not either. All at once it has come to me, and I see the whole thing now. We must not do her an injustice. As much as I love you, Peyton, I can never be capable of the deep love that girl has for you. Do you not see that she sacrificed her very life to contribute to your welfare? I promise that, though I am going to give you the very depths of my life and love, I can never do for you what she has done, for I can not be that unselfish." And weeping in the midst of her great happiness, Stella threw herself sobbing into Peyton's arms.

He understood, but little Fairy, looking up in perplexed and wondering innocence, asked:

"Why does mother cry when we are all so happy?"

"You can not understand little one," he replied. "Sometimes our greatest happiness comes through that which pains at the same time. Your mother is happy for herself, but that happiness comes through a great sorrow for some one else. I am happy, Fairy too, because I am to have your beautiful mother for my wife, and you for my own little daughter. But that is at the expense of one who wished for just such happiness for herself, but was denied it because of the venom of the jungle, which poisoned her soul, and clamped her in shackles which ruined her life."

The little one did not understand, but her confidence in Peyton calmed her fears. And when her mother took her up in her loving arms, and kissed her smiling face many times, she swept the tears from the loved one's eyes with her golden locks, and hugged her close.

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There is a fixed attitude in the human mind that never fully forgives a woman for impurity. She may by superhuman efforts, reinstate herself in the sight of God, but never in the sight of man. Her good works may be piled up until their mountain-heights reach the skies, but humanity will always remember. The good will never forgive her for daring to assume a position with them; and the evil will never forgive her for deserting their level. Like the tree whose wood is burrowed by the worm, the outside may be smooth and fair; but the channelled, marked character of the worm-wood will never heal.

Wanda Reese, in sorrowing penance, went on her quiet way of lifting up the weak and erring. Denied her woman's heritage of husband and children, she devoted herself to the task of saving other children and combating the evils in their lives due to that serpent of evolution which had all but wrecked her own. How long will the credulity of humanity cling to this delusion?

It is a thing both anti-scientific and anti-Christian. How great shall be the length of time that reasonable beings created in the image of the God they deny, be clamped fast in the shackles?

THE END